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THE

TOPOGRAPHY

OF

ROME AND ITS VICINITY.

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BY

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TOPOGRAPHY OF ROME,

&c.

GABII.

"GABII," says Dionysius, "a city of the Latins, and an Alban colony, was one hundred stadia from Rome, on the Via Prænestina. In the present day," he continues, "only a part of the place is inhabited, namely, that which is near the great road. A judgment, however, may be formed of its former size and grandeur, from the ruins of buildings in various parts of the city, and the circuit of the walls, which in a great measure still remain."

Gabii was about half-way between Rome and Præneste, and the road, as far as Gabii, was sometimes called the Via Gabina; but upon the

decay of Gabii the whole seems to have been called the Prænestina. The Tables give the road thus :

Româ, Viâ Prænestinâ.

Gabios	XII.
Præneste	XI.

The history of Gabii is peculiar. Servius says it was one of the cities of the Prisci Latini, constructed by the kings of Alba. Plutarch, Stephanus, Strabo, and Diocles of Peparethus, cited by Festus, all agree that Romulus and Remus were sent to Gabii to learn Greek, and to receive such an education, as was thought at the time liberal. Dionysius (lib. ii.) says, that "in the time of Romulus the Greek language flourished more than the Latin, because the Greeks were the first establishers of the cities, and Romulus himself employed Greek characters,"—or rather, perhaps, Grecian learning. Strabo shows that both Tibur and Gabii were of Grecian origin, which they may have been—whether Gabii was founded by the colony of Evander, or by the Pelasgi. According to Solinus, Gabii was built by the Siculi, con-

ducted by two brothers of that people, Galatios and Bios—names which are evidently Greek.

Whether the plural word Ga-bii was derived from the united names of these two brothers, Galatios and Bios—or whether plural appellatives signified a town and citadel, or implied that the city was formed, like Athens, by an union of two or more villages, are questions that might deserve discussion.

There must have been something in the circumstances of Gabii, which distinguished it from the other towns of the Campagna; certainly Tarquin the Proud, in the midst of his conquests, treated it with more respect. Whether motives of consanguinity, or the fortifications of Gabii, or reverence inspired by the superior civilization of the inhabitants, or regard for the place where Romulus had been educated, dictated this forbearance, it is difficult to learn: but the pretended flight of the Prince Sextus Tarquinius, and his submission to the tedious expedient of a long course of deceit, in order to effect the extirpation of the nobles of Gabii, would seem to show that the city possessed such

extraordinary means of defence, that it was difficult to gain possession of it by more ordinary means.

The gates being opened to Tarquin by his son, Gabii fell without a struggle, and, as has been said, the people were treated by the conqueror with unexpected humanity. In the age of Dionysius, the shield of wood, covered with the hide of a bull slain on the occasion, upon which were inscribed the conditions of the peace concluded between Tarquin and the Gabini, still remained suspended in the temple of Dius Fidius, at Rome.

When the Gauls quitted Rome in their flight from Camillus, they were overtaken and defeated near Pupinia, at the eighth mile, on the Via Gabina. (Liv. v. 49, compared with xxvi. 9.) Diodorus (lib. xiv.) mentions a place called Ουεασκιον, which, he says, they attacked, and where they were again routed. Cluver thinks this place was Gabii, but possibly it was rather some castle on the river now called Osa.

Gabii was so reduced in succeeding times, that Horace, Lucan, and Propertius, have all cited it as proverbially poor and deserted:

though being on the road to Prænestc, (which still retained a degree of celebrity, from its temple of Fortune,) the lower part of Gabii still continued to be inhabited; a forum also existed near it, upon the Via Prænestina, which, from the statues found in and near the lake of Gabii, by the Borghese family, seems to have been of some consequence. The temple of Juno, the tutelary divinity of Gabii, and the remains of a building, which from its shape, seems to have been a theatre, are near the road, between it and the lake.

The present Via Gabina quits the Labicana near the Porta Maggiore. After leaving the Villa Polidori on the left, the road descends to the brook of the Acqua Bollicante, one of the early boundaries of the Roman state in this direction. (*Vide* Festi.) Not far beyond, on the left, is the place called Tor di Schiavi, and the circular ruin of the Villa Gordiani. Sepulchres are seen on each side of the way. After leaving the road to Lunghezza on the left, is a place called Casa Rossa; another brook is then crossed, and some more sepulchres are seen; after which the road passes, on a high flat to the

left, a house and tower, called from the marble heads pilfered from the ruined sepulchres, Torre di Tre Teste. Beyond this, on the left, is the Tor Sapienza. On the descent, at mile VI., the ancient pavement of the road remains; and at this point the ruins of an ancient aqueduct are observable. After passing a hollow and bridge, about the seventh mile, and another high flat, a deep valley, with its rivulet, is crossed by an ancient bridge, (the Pons ad Nonum,) still called Pontenono, or Pontenona: it is about eight miles from the Porta Maggiore, but was nine from the ancient gate. Not only do the seven arches of the ancient bridge remain perfect, but the pavement, and even a part of the parapet, still exist, and serve to show what it was when entire. The remains are picturesque and well worth seeing.

After this the road crosses a bare and desolate country; and at the ninth modern mile descends gently to the Osteria dell' Osa, a small inn not far from the river. The Osa is crossed by two bridges of wood. The stream is small, though its waters are increased by those of the lake of Gabii, which runs into it by artificial canals,

and also by those of a large marshy plain, extending almost to the Via Labicana.

The water of the lake has been very much lowered by this canal, and more draining is yet in contemplation, though there are already many square miles of uncultivated ground in the vicinity.

On crossing the Osa the carriage-road turns to the left, and skirts the outside of the crater of Gabii, in the line toward Tivoli. The path to Gabii continues to the right, and after a trifling, but exceedingly rough descent, it reaches the inner side of the lip of the crater. Here is another Osteria; and an ancient road may be traced, crossing a canal near a tomb, and running along the top of the curve of the little eminence which encircles the lake, in a curiously-cut and well-wrought channel in the tufo rocks.

At the point where the road quits the ridge of the crater, is a large green tumulus on the right; but this is, perhaps, nothing more than a heap of earth thrown up from a cut made to drain the lake, at some distant period.

Having quitted the lake the Via Gabina passes

under the temple of Juno; and between this and the road are the ruins of a theatre, the few remaining seats of which are blocks of peperino, and have an air of remote antiquity. A theatre of this kind existing in an ancient Italian city, may perhaps be safely considered as a mark of early civilization, and of Greek origin; and the fact that Tusculum, (a town claiming a Greek descent,) Falerii, (notoriously Argive,) and Gabii, all possessed such buildings, seems to confirm this opinion.

The temple (the cell of which remains almost entire, but rent in certain parts apparently by lightning,) is built of rectangular blocks, and, like the theatre, of peperino. It has the same aspect as that of Diana at Aricia; (*vide* that article;) that is, the wall of the posticum is prolonged beyond the cella, to the width of the portico on each side:

"Columnis adjectis dextrâ ac sinistrâ ad humeros pronäi."
Vitruvius.

The number of columns could scarcely be less than six in front; those of the flanks have not been decided. Judging from the frag-

ments which, in the year 1823, were lying on the spot, the order must have been Ionic. The columns of the temple were fluted, and of peperino, like the rest of the building; but it might perhaps be hazardous to assign them to a very remote period. The pavement is a mosaic of large white tesseræ, which has resisted the ravages of time and of the rough treatment to which it has been exposed from peasants and cattle. The front was turned toward the south, fifteen degrees west, and the architectural effect (the temple overlooking the theatre) must have been good.

The remains of a spacious peribolos may still be observed; from the north end of which, the lake in front, and the city on the hill to the right, must have afforded a beautiful prospect.

The modern representative of the citadel of Gabii is Castiglione; and on the volcanic rocks, in its immediate neighbourhood, were the walls—of which enough remains to prove that they were of tufo, and in parallelograms. The city and citadel occupied the eastern side of the lake, and seem to have been well placed; being on the highest part of the ridge of the crater of a

volcano, in the plain—as Alba Longa was on that of Mount Albano.

Gabii was twelve miles from the Rome of Servius Tullius; it is therefore about eleven from the modern gate. If it occupied the whole space from Castiglione to the road, which seems certain, it must have been an extensive place. According to Strabo, (lib. v.) the Romans had quarries, either at Gabii or in its territory.

The Via Gabina, after passing the temple of Juno, leaves Gabii on the left, and runs by the church of Santa Prima. It then traverses an uninteresting country to Cavamonte, about four miles and a-half from Gabii, and two below Zagarolo. Upon the road the ancient pavement is observable in various parts; on the right are the remains of an ancient aqueduct in reticulated masonry, and there are also some tumuli, or sepulchres. The road likewise crosses two streams, running to the Gabinian Pantano on the right; and one running to the Anio, which it crosses by the bridge called Ponte del Fico: on the right is a fountain called Palavicini. Beyond this is Ponte Cicala, and still further the ruin of an ancient fountain, or a semicircular

seat. To the right, there is also a rock with votive niches; and soon after the road arrives at Cava Monte.

Cava Monte, which it seems is also called Monte Spaccato, derives its name from a very deep cutting in the rocks, formed with much labour, for the passage of the Via Prænestina from Gabii to Præneste. There is a chapel of the same name.

After Cava Monte, the road crosses a deep valley by a lofty bridge, and turning to the right, with Gallicano on the left, and passing the mansion of the Marchese d'Origo, at San Pastore, runs direct to Palestrina—distant, according to ancient authorities, eleven miles from Gabii.

Much of the latter part of the road is either impassable, or extremely difficult and dangerous in a carriage.

From Santa Prima, near Gabii, is another road, which is certainly the ancient communication between Gabii and Scaptia, now Passerano.

The carriage-road which turns off to the left, at the bridges of the Osa, and skirts the other

side of the crater of Gabii, passes on the right, at the distance of little more than a mile, the farm-house of Castiglione, the citadel of Gabii. At about two miles from the river the road turns to the right, and running for about two miles further, through a bare and dreary country, reaches an Osteria and bridge in the valley below Corcollo, (the ancient Querquetula,) which is situated on a singular knoll to the right. The Osteria is called Capannaccia, or by some name equivalent to it.

Here roads turn off to the right, to Passerano, to Zagarolo, and to Gallicano, and another ancient road runs to Prænestе; the latter was formerly the only carriage way from Querquetula to Tibur, on account of the many deep and precipitous ravines intervening in the direct line.

At about the fifth mile from the Osa, after an ascent, is the Arco di Olevano cut through the rock; and just before it, is a road to Poli on the right, which has lately been repaired, and is passable in a carriage. After a descent is a pretty river, which may be the Veresis; and near San Vittorino, distant six miles from the Osa,

is another river, with a deep glen. (*Vide* Arco di Olevano.)

In order to arrive at Tivoli, a carriage must be carefully lifted up a ledge of rock about two feet six inches high, after the first ascent from the river, which we have supposed the Veresis; then turning to the left, a drive of about two miles over a high and verdant table land, brings the traveller out into the ancient road from Gabii, at two miles from the Osa.

By this road, (which must have been that to the villa of the Emperor Hadrian,) the distance from the Osa to Tivoli is only eight miles; but by the circuit by the Arco di Olevano it is ten. Even here the ancient road to Tibur can seldom be followed; a carriage must take that which leads by the Villa Fede, or Hadriani. At one time the ancient road to Tibur, on this side of the Anio, must have been as much frequented as the Via Tiburtina on the other; and we have accordingly seen, in the account of Collatia, that one author, Pliny, calls it a Tiburtine Way.

But to return to Gabii:—it will be seen by reference to the Map, that considered with re-

gard to Rome, one road (the Via Gabina) would have served as well as three, for a communication with Collatia, Gabii, and Labicum; it is therefore evident that the Via Labicana, the Gabina, and the Collatina, must have existed as separate and independent roads, previous to the reduction of the cities in the neighbourhood, under one common rule, by the conquests of Rome.

It is also clear that a road must have existed in early times between Gabii and Tibur.

Between Gabii and the Osteria di Finocchio, distant about two miles, and the hill with the lake near Labicum or Colonna, commonly called that of Regillus, at the same distance, is a flat and marshy plain, now in a course of draining and cultivation, by order of the proprietor, Prince Borghese. The least pure of the Roman aqueducts seems to have been supplied by the waters of this marsh.

The materials of the walls of Gabii were probably transported at different times to Rome, to be employed in the erection of houses and temples; and the rocks seem to have been quarried for the same purpose.

The name of Lacus Burranus has been applied to the lake of Gabii, but it does not appear on what authority. The Dictionary della Crusca gives, as the interpretation of Burranus, "Locus asper et profundus sub rupibus;" so that the name might be descriptive of the spot, rather than intended as a proper name.

Galeria; Galera; Careiæ; Careæ.

Galeria was a small Etruscan city, beautifully situated on a little detached hill overlooking the valley of the Arrone, at about sixteen miles from Rome, and on the road to Bracciano. It may be seen from near the Osteria del Fosso, but the beauties of the spot are not to be distinguished without a nearer approach.

Turning to the left, after the Fosso, a path descends through a glen into a verdant meadow, bounded by high and well wooded banks, with a brook into which a fountain rushes from below the path. A deserted church on the left, and a house on the right, exhibit the first signs of the present desolation of the place. Continuing along the meadow, the glens of the Arrone and the Fosso unite. Nearer to Galera the road

again descends; on the right are some trees and rocks, and on the left a neglected fountain and the Arrone. A bridge of one arch crosses the deep bed of this river. From the stream below the bridge, the church and the houses present a most picturesque appearance. The path then ascends from the river; and on the right, part of the ancient wall of the city of Galeria, or Careiæ, flanks the road. The blocks are of tufo, and smaller in size than usual.

Galera is not ill built, but is without a single inhabitant. The church alone is in repair: the houses are fast decaying. Perhaps no place exists in a peaceful country, which presents so awful an aspect as Galera, which, not long ago, had a population of 90 inhabitants.

At the door of the church are some ancient marbles, with inscriptions.

In the year 1830, it was proposed to repeople the place; but up to the present time this design has not been carried into effect, probably in consequence of the disturbed state of the country. The green valley of the Arrone, and its pretty and wooded banks, present the most agreeable prospects; but the soli-

tude of a place so recently inhabited is exceedingly striking. It is well worth visiting.

A stranger from a distant village conducted the collector of the details for this work; all that he knew was that malaria and oppression were the reputed causes of the desertion of Galera.

Not far to the eastward is the convent of Santa Maria in Celsano, prettily situated in the midst of a cultivated and fertile country.

The rocks near Galera, which rise on each side of the little valley of the Arrone, have in many parts been excavated into sepulchral chambers, like those observed near the other cities of Etruria.

Gavignano.

A place with 137 inhabitants, in that part of Sabina lying beyond Cures and opposite to Mount Soracte.

Genaro, *Monte.*

This mountain is part of the chain, of which the Mons Lucretilis of Horace formed a portion, or perhaps the Lucretilis itself. It has been sup-

posed one of the Κεραυνιοι of Dionysius, but its distance does not at all agree with that given by this writer, who places the Ceraunian mountains, near Vesbola, only eighty stadia from Reate. It is the highest of the mountains surrounding the Campagna di Roma, except that of Guadagnolo.

Boscovich, who was employed with Le Maire in making trigonometrical observations in this country, ascended Mt. Genaro three times, and has given in Latin, a long and exaggerated description of the difficulties and dangers encountered in the ascent. Its distance from St. Peter's, according to Boscovich, is twenty-two miles, nine hundred and thirty-five paces; and from his pillar at Frattochie, more than twenty-four miles. Its perpendicular height he fixes at eight hundred and thirty-seven paces; (six hundred and fifty-four toises and a-half, or four thousand one hundred and eighty-five feet.)

There are several ways of ascending this mountain. Of these one is on the side of Palombara, and is short but steep; another ascends from the valley of Licenza and Civitella, and is not difficult; and there is a third ascent

from Tivoli by the village of Santo Polo,* at the back of the mountain usually recognized as Mt. Catillus—which as far as the village is perfectly practicable.

Beyond Santo Polo, toward the summit of Mt. Genaro, there is an unfrequented path running in the direction of Rocca Giovane; which, after passing a fountain, is quitted for a

* Santo Polo, a village occupying a very lofty and commanding situation, is the property of the Borghese family, who have an untenanted castellated mansion there, surrounded by the houses of the peasantry. It is one of the most picturesque villages in Italy, and the air is esteemed remarkably salubrious, the place being at a considerable elevation above the plain. Its inhabitants are 1,270, an extraordinary number for such an inconvenient situation. The mountain villages of Italy are often the most populous; perhaps, as is the case in eastern countries, it is that they are subject to less change, and possibly to less oppression than places of more easy access. These Roman villages, however, seem never to emerge from the most squalid poverty.

From Santo Polo there is a very rough path down to La Marcellina; and to the left of the path, on a summit of Monte Peschiavatore, a house called Castelluccio, or Castellaccio, now almost in ruins; there is some cultivated ground about it, but the house occupies a very inaccessible situation.

woodman's track, winding to the left through the forest, and leading to the foot of a bold and insulated mass of limestone rock, called La Morra. This rock is of so remarkable a shape, that it is distinguishable from almost every part of the plain, and even from Rome itself, so that it was of great use in the triangulation for the Map; the apices, however, were not verified from its summit, on account of the difficulty of the ascent.

In this part of the mountain some specimens of a beautiful orange-coloured lily were observed, perhaps that called the day lily, (*Hemerocallis,*) which grows wild only in elevated situations. There are several romantic spots which have been chosen by the goatherds and drovers, either as affording retreats among the rocks from the storm, or as retaining small pools for the use of their cattle during the summer. In these upper regions every trace of path is lost; and though the ascent is in no part disagreeably steep, there is a long and tedious climb to a meadow called Pratone—where the scenery entirely changes, and an agreeable

valley extends between two summits of the mountain.

The Pratone producing, on account of its great elevation, grass and moisture, even in the month of July, is the resort of many herds of oxen and droves of horses; and its little chapel is the scene of an annual festivity. The meadow is of an oval form, about a mile and a-half in length, and the bordering heights are prettily wooded; the summit nearest to the Roman plain is covered with an open grove. Through this is an ascent, by no means difficult, to a spot where the vegetation ceases; and at a short distance beyond, a large tumulus, or heap of stones, (artificially piled together on the highest peak of the mountain and surmounted by the remains of a cross,) forms the pointed summit of Monte Genaro, which is seen from Rome, and the whole of the subjacent country.

In another part of the mountain, is an inscription, which gives the name of Vena Scritta to the rock, on which it is found. It is in large characters, and much defaced. The letters are—POSTMARRE. On the neighbouring Monte Pennecchio, is inscribed JOVI CACVNNO; which, in

the language of the rustics of the place, may have been instead of Cacumini.

The very highest peak may possibly have been dedicated to Mercury; for the heap of stones, mentioned above, was called Cumulus Mercurialis, and Ἑρμαιος Λοφος—and the word Mercurius itself is explained by Hesychius, as signifying "Lapidum congeries in cacumine collium." So immense a pile of loose stones, in such a situation, was most probably formed in consequence of some superstition: perhaps it was customary for every visitor to add a stone to the heap in honour of the god. On the top of this peak Boscovich fixed a wooden column; but the wild peasants, considering his operations as connected with sorcery, burnt and destroyed the marks he had set up for his trigonometrical and astronomical observations.

There is a most magnificent view from this summit, the whole Campagna di Roma lying before it as in a map; and, on the other side, many of the valleys of the Apennines are visible. The long line of sea to the west and south, is seen over the summit of Mont Albano and Monte Circello; left of these, are the moun-

tains of the Hernici and Volsci, the valley toward Ferentino, and the lofty citadel of Palestrina; more inland is the high mountain of Guadagnolo; and behind the range of Mt. Genaro, the great mass of Monte Pennecchio, which is at least its equal in height. A village, called Monte Flavio, in a most inaccessible position, is seen below, and a glimpse of the Tyber is frequently obtained. The hills of Monticelli and St. Angelo, (the ancient Corniculani, now reduced to small eminences,) lie close to the foot of Mt. Genaro in front; while the precipices and forests of the mountain itself, present in the foreground, the most picturesque and tremendous scenery.

The shortest descent to the base, is by a singular zigzag road, constructed in many places with care. It may be discovered, near the south end of the Pratone, and seems to have been formed solely for the purpose of bringing the cattle to that grassy meadow in summer: though if constructed only with that intent, it is curious that it should in many parts be so well done, and so well preserved. Toward the upper part are fine precipices, and there is wood to the bot-

tom. The descent is practicable on horseback, and there is no other way by which the mountain can be ascended in so short a time, either on foot, or on mules. This road is called, from its steepness, La Scarpellata: its innumerable turnings, though indispensable, are tedious. It terminates near Monte Verde, at the ruins of an ancient city, probably Medullia. (*Vide* Medullia.)

Genazzano.

Genazzano is a small town, but contains 2,336 inhabitants: the houses stand on the steep ascent of a nearly insulated hill, in the valley behind the mountains of Guadagnolo, the ancient Montes Prænestini. The town is entered by crossing a stream on the side of Cavi, and passing a gateway built for defence in troublesome times. A long, ruinous, dirty, and tortuous street runs from the gate to the castellated baronial mansion, on the summit of the hill, which is still in good repair, and was once the property of the great family of Colonna. This mansion has been cut off by art from the still ascending hill beyond, and a drawbridge has been placed over the gap; and,

with the chestnut-wood close to the town, produces a very picturesque effect.

A road, scarcely passable on horseback, affording from the ridge of the hill fine views of the lofty and precipitous Guadagnolo on the left, and of the woody and pretty country about Olevano, in the direct road to Subiaco, on the right, ascends for some miles through the wood. There is also a road to Olevano, but it is rough and hilly.

Genzano.

A town, containing 3,102 inhabitants; supposed by some to have derived its name from the Cynthianum, or sacred grove and temple of Diana Aricina; for the grove or forest of Aricia must have extended to this place. The ancient Appian Way ascended from the Vallericcia, or Lacus Aricinus, to the hill of Genzano, passing close to the modern town. It is probable, that so short and easy a line will again be substituted for the hilly and inconvenient modern road through Lariccia,—though this latter road is highly picturesque. The ascent to Genzano by

the modern post-road, though short, is one of the worst in Europe.

Three avenues, well shaded by stunted elms, (called Olmata di Genzano,) lead to the town.

On one of the highest situations, stands the house of the Duke of Cesarini, the feudal lord of the place, and the possessor of a line of territory extending from Genzano to the sea—greater, probably, in extent, than the whole kingdom of the Rutuli; but, from defective agriculture or administration, not producing that splendid revenue which the chiefs of Ardea may be supposed to have enjoyed. Nothing, however, can exceed the beauty of the situation of the Baronial mansion; overlooking, on one side, the plain and the distant sea, and on the other, dominating the low and beautifully wooded lake of Nemi, and its sequestered village on the opposite shore.

A little higher up is a convent of Camaldolesi, or of Cappuccini, whence the view is also delightful. The woods which overspread the country between and around the two lakes of Albano and Nemi, afford a cool and agreeable shelter in summer. The coolness, and purity of the air,

during the summer months attract many strangers to the spot.

Gelardi.

A curious rocky place, on the road to Fiano, or Via Tiberina. Possibly the rocks may have served as a quarry in ancient times.

Gericomio.

A pretty secluded hamlet, about half a mile from the southern end of Mt. Affliano, near Tivoli. The name seems so evidently a compound of the Greek words ἱερα κωμη, that, were it not certain that the place is modern, and that the name was given by a prelate, (as he has himself recorded in an inscription yet extant,) the traveller might suppose he had discovered the residence of the priestesses of the Bona Dea, whose temple was on Mt. Affliano. A statue of the Bona Dea herself, (or, perhaps, of Cybele,) in white marble, represented as sitting in a chair supported by lions, and called the Bona Dea of Gericomio, is still preserved over the arched portal of a house in the village.

A large house, built by the ecclesiastic above referred to, and some tall cypresses, give an air

of consequence to Gericomio, when viewed from a distance.

From this place the road to San Gregorio begins to ascend; passing through a magnificent forest, and affording frequent and varying scenes of picturesque beauty.

Giostra, *vide* La Giostra.

Giuliano.

A village, with 404 inhabitants, in the plain between Velletri and Rocca Massima. There is a lake in the vicinity, of the same name; but the details of the neighbourhood were not minutely examined for this work.

Grammiccia Rio, *vide* Feronia.

Greppino.

A farm-house situated between Nomentum and Monticelli, in the valley immediately below St. Angelo, and on the banks of the stream supposed the rivus Magoulianus;—on the opposite side of which, but lower down, is the farm called Marco Simone.

Greppino or Greppina was anciently, perhaps,

a farm or fundus of Agrippina; for in an old list of the possessions of the rich abbey of Farfa, we find the word written "Grippina:"—"Grippina tenent Johannes Crispo et Joh^{s}. Fusconi."

Gregorio, *San.*

A town of 950 inhabitants, situated upon a detached rock, among the hills which form the western foot of the great mountain of Guadagnolo, the Montes Prænestini. The place, which is picturesque in the highest degree, contains an imposing baronial house, and the dwellings of the town are so united on the verge of the precipice, that they present the appearance of one great castle. In fact, without artillery, the height of the rock would seem to render it impregnable. We know from history, that both Tibur and Præneste had several dependent towns; San Gregorio may have been one of these—for from its situation it must have been a place of importance in early times. In the valley, and upon the hills in its vicinity, there is a considerable portion of cultivated land.

A very bad road to San Gregorio runs from Poli, through Casape; and from Tivoli there

are two roads,—one by Santa Maria, to the left of Mount Affliano; and one by Gericomio, on the right. They are both beautiful, and worth visiting.

GRILLO, *(Osteria del,) vide* ALLIA.

GROTTA FERRATA.

Grotta Ferrata is a large castellated convent of Basilian monks—called in Latin, Monasterium Cryptæ Ferratæ. The Emperor Basilius seems to have been its founder; but the whole was almost rebuilt, and fortified with towers and a ditch, by Pope Pius the Fifth. In the church-service of this convent a Greek version of the Roman ritual is used.

The shady walks and drives in the neighbourhood of the place, the great and picturesque Platanus and fountain, and the building itself, with the celebrated pictures in fresco by Domenichino, cause Grotta Ferrata to be much frequented during the summer, by strangers and artists from Frascati and Albano.

GROTTA PERFETTA.

A farm situated in a valley to the left of the

cross-road, leading from San Sebastiano on the Via Appia, to the Via Ostiensis, which it joins near the Basilica of San Paolo.

Nearer to San Paolo, on the same road, but on the right hand, is a villa or farm of Monsignore Nicolai ; a dignitary of the church, well known by his map of the country, and his history of the Basilica of San Paolo. This farm, which is called St. Alessio, is cultivated with more attention and science than any in the district.

Guadagnolo.

A village of 223 inhabitants, covering an entire platform upon the highest summit of the extended and lofty mountain of the same name, anciently the Prænestini Montes. From the top of Mount Genaro, it was observed, that the village of Guadagnolo was still more elevated : it must, consequently, be more than four thousand feet above the sea. The mountain is the highest eminence of the Campagna di Roma, and is exposed to perpetual storms.

All the ascents to this place are more or less difficult : that from Poli is perhaps the most

practicable; but a path from Pisciano, on the other side of the mountain, is the easiest to find —though this is very steep; that from San Gregorio is terrible.

Rocca di Cavi, Capranica, Mentorella, and Guadagnolo, are all communities of the same mountain; and it could only have been when the lower country was unsafe, that such a separation from the world could have been sought. The feudal honours of this spot, united to the dukedom of Poli, belong to the Duke of Bracciano. There is a castle belonging to the village. The place is destitute of antiquities.

Isola Farnese.

A little village, about eleven miles and a half from Rome: the path to the place turns from the Via Cassia, after La Storta at the tenth mile. At the last census, the population was estimated at 132; but the air is reputed unwholesome, and at present half this number cannot easily be found.

There are several inscriptions in the village, which belong to Veii. The deserted baronial house was formerly the property of the Farnese

family. The site is exceedingly agreeable; and the great number of sepulchral excavations induce a belief that Isola was the Necropolis of Veii. (*Vide* Veii.)

Jenne, or Genna.

A village on the Anio, not far from its source, seen from the monastery of the Sacro Speco of Subiaco. It existed in the year 1291, for Muratori has preserved a document, showing that "Dominus Raynaldus Masimi de Genna," the nephew of Pope Alexander the Fourth, paid an "obolum aureum," on the feast of All Saints, to the church of Rome, for lands and property held "in Castro de Trebis," the castle of Trevi, which is the next village, and at the head of the Anio. The village of Jenne is pleasantly situated on a mountain side, but of difficult access.

Labica Romana, *vide* ad Pictas.

Labicana Via.

The present Via Labicana, generally speaking, follows the traces of the ancient pavement; but, from its many windings, can

scarcely be supposed exactly the same in every part.

At mile II. from the Porta Maggiore, it crosses the Acqua Bollicante, the boundary of the original Roman state, where the Arvales sang their hymn. (*Vide* Festi.) At mile III. are Torre Pignatara, and the church of SS. Marcellino and Pietro; and at mile V. a valley, with ruins called Cento Celle. At about the eighth mile, after a dreary country, the road passes the Pines and inclosure of Torre Nuova, a neglected possession of the Borghese family, where the story of the Cenci is recalled to mind. After mile X. is the Osteria di Finocchio; and at XII., on the left, the dreary marsh, extending to the ruins of Gabii, and Temple of Juno Gabina.

At about thirteen miles and a half is the lake usually called that of Regillus, on the left, and close to the road—apparently an ancient crater. It seems to have been, at one time, called Lago di S. Prassede. The argument against its identity with the Lake of Regillus is, that it does not appear to be in the Tusculan territory, but rather in that of Labicum. The rocks round the lake are cut for paving stones, the lava producing selci

of great hardness. The impression of a horse's foot, which was said to have been left as an evidence of the presence of the Dioscuri near the Lake Regillus, may be supposed to have been more easily retained by the hard rocks here than by those at Cornufelle. A tumulus, or something very like one, appears on the top of the hill above the lake. If this hillock could by any means be proved artificial, it would be a strong argument in favour of the opinion, that the battle of the Romans with the Latins, at the lake of Regillus, in which the Dioscuri assisted, was fought here. (*Vide* Regillus Lacus.)

For further particulars respecting the Via Labicana, see *Ad Pictas* and *Anagnia*.

Labicum.

A city of the Latins, and a colony of Alba; now Colonna, a village with 304 inhabitants, seated on a lofty insulated mount, within sight of Rome, and near Gabii and Tusculum.

Livy shows that the place was of some consequence. In the war with the Æqui, the Tusculani were ordered to watch the operations of the Labicani: the Romans, however,

scaled the walls and took the city. (lib. iv. 45, 47.)

La Giostra; Politorium?

La Giostra is still surrounded by an ancient wall, and stands in a defensible position upon an eminence bounded on the north by a brook from Frattocchie; (which has been described in the account of the Alban Lake;) and on the south by another nameless stream. It is probable that La Giostra occupies the site of the ancient Politorium.

The nearest inhabited places are the Castel di Leva, distant less than two miles; Fiorano about one mile and a half, and Falcognano at the same distance. Frattochie lies about three miles to the eastward, and in the line to Castel Gandolfo.

Politorium was taken by Ancus Martius, surrendering upon terms, after having in vain expected assistance from the other Latins. The inhabitants were transported to Rome, and the town deserted; but in the course of the next year, the Latins having sent a colony to the vacant habitations, and cultivated the soil, Ancus Martius again besieged and took the place, and

entirely destroyed it. (Liv. i. 33; Dion. Halic. iii. 133.)

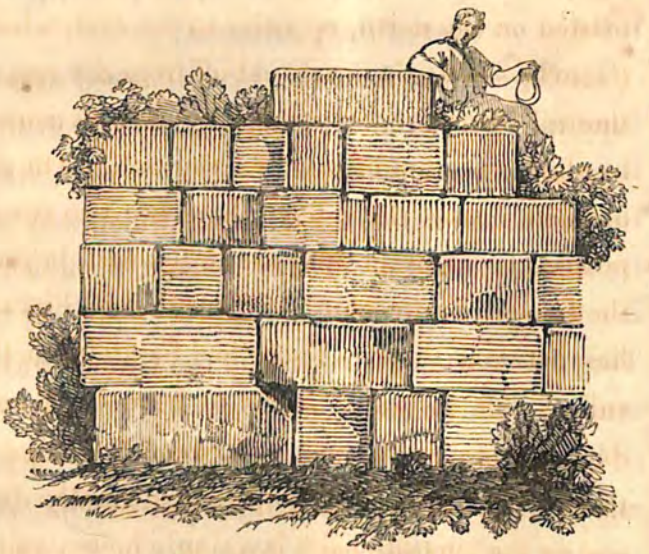
The ruins at La Giostra have been only lately discovered: their situation is now easily found, the spot being marked by a leaning tower, built of selci. A sportsman, following his game, gave the first account of their existence.

La Giostra was for some time supposed to occupy the site of the town of Appiola; probably because; in the absence of all certainty respecting this town, the name, La Giostra, (which may be translated *Tilt Yard,*) was thought to indicate it; the spoils of Appiola having been applied by Tarquin, to the construction of the Circus Maximus, and the celebration of games.

Livy, however, (lib. i. 33,) tells us, that Ficana and Tellenæ being taken, Ancus proceeded to the recapture of Politorium. Now Ficana is known to have been at Dragoncelle, on the Tyber near Ostia, and Tellenæ may be supposed to have been in the valley of Decimo; so that it is highly probable that Politorium was the town which occupied the site of La Giostra. *(Vide* Tellenæ.)

It was not a place of great extent, but the situation was good, and the walls were well-built.

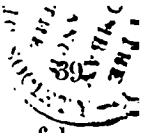
A specimen is here given of the masonry, which, like almost all others of volcanic stone, is constructed in parallelograms. The style differs from that very anciently used in Etruria and in Rome, not approaching to regularity by pre-



POLITORIUM.

senting alternate sides and ends of the blocks, or a course of long, alternating with one of short stones. The blocks, which are of Alban stone, may be generally about five feet long by two in height.

The walls would have formed a parallelogram,



had not a slight bend in the hill, which they follow, destroyed their regularity. A gate, opening toward Albano, was in the centre, on the top of the eminence or table land, from which the town was nearly cut off by a deep ditch. Another gate probably opened to the south; and a third certainly existed on the north, opposite to the first, where the town was again nearly cut off from the rest of the hill by nature, or perhaps by cavities caused by the excavation of stone for the wall. On the opposite side of the valley, there are two caves, possibly sepulchral: they are to the east, beyond the Fosso di Frattocchie; and a path from Fiorano lies between them. There is a fountain in the valley, but its water seems to have been conducted from a distance. A wooden bridge is thrown over the bed of a torrent generally dry; and on the opposite bank is a single house, called only La Casetta. Below, at some distance, is the place called Castel di Leva. (*See* that article.)

The territory of Politorium could not have been extensive; though other vestiges in the vicinity date probably from the same epoch. After passing the torrent immediately below the walls of La Giostra on the west, or on the way to Fal-

cognano, a second stream may be observed to run underground, by a tunnel, called Ponte Sodo, (solid bridge,) so as to leave a passage for the road to La Giostra. Whether the tunnel be natural or artificial, is doubtful; but a similar contrivance may be observed at Veii. Further on in the same direction, and near a fountain upon an ancient road which crosses the path at a right angle, may be observed a mound, or bastion-shaped dyke, the use of which is not apparent. Not far from this are Falcognano Nuovo, and F. Vecchio, large farm-houses where the corn and hay of the estates are collected.

Between these two farms, is a road* (called in old maps Strada di Conca, because it runs to that place,) which leaves the Via Appia near the river Almo and San Sebastiano; passing Vigna Murata, a country-house with cypresses, at about two miles from San Sebastiano, and Castel di Leva, at about six. Falcognano is about two miles further. Near the Osteria di Civita, it falls into the modern road to Nettuno. A cross-road (passable for carriages, and which

* A deviation from this road was made good for carriages, by the late Pope Leo XII. to Cicchignola.

is certainly ancient,) running from Falcognano, and passing La Giostra within the distance of a mile, seems to have connected it with the Via Appia.

The site of Politorium was, at one period, occupied by a Roman villa, as was usual; and Professor Nibby found a tile, with the name L. OPEILLII upon it. The inclined tower which stands here, may have been connected with a reservoir for water.

Lago di Capena, *vide* Capena.

Lago di Bracciano, *vide* Bracciano.

Lago delle Colonelle.

A lake near that of Solfatara, on the Via Valeria, about fifty yards in diameter.

Lago di Giuliano, *vide* Giuliano.

Lago di S. Giovanni.

Another small lake, near Solfatara, about forty yards wide.

Lago di Martignano, *vide* Alsietinus.

Lago di Monterosi.

A pretty little piece of water, probably the crater of a volcano, on the left of the road to Nepi, and about a mile beyond Monte Rosi. It abounds with fish.

Lago Morto, *vide* Bracciano.

Lago di Solfatara, *vide* Albulæ Aquæ.

Lago di Tartaro, *vide* Albulæ Aquæ.

La Marcellina.

A church, situated near the descent from the village of Santo Polo on Monte Genaro. There are some appearances of antiquity on the spot, so that it may have been the site of an ancient town ; (*vide* vol. i. p. 237 ;) but as the whole country was at one period covered with the villas of Roman patricians, in consequence of the erection of the imperial villa of Hadrian below Tibur, this is by no means certain.

La Morra, *vide* Genaro, Mt.

LANUVIUM ; Λανυβιον. *Now* CIVITA LAVINIA.

A town of 799 inhabitants beautifully placed on a projecting hill attached to the western point of the Alban Mountain. Lanuvium was one of the confederate cities which sent deputies to the Mons. Albanus.

Its modern appellation, Civita Lavinia, so strongly resembling the ancient name of the neighbouring Pratica, (Lavinium,) was for some time the source of much difficulty to antiquaries ; but two inscriptions show, that Lanuvium was once called Lanivium, whence the corruption easily follows.

The Sublanuvio of the Tables is supposed to have been at the castle of San Gennarello, on the Appian Way, which ran near Lanuvium. (*Vide* Via Appia.) It is said by Appian, to be a hundred and fifty stadia from Rome, which is its true distance.

The foundation of Lanuvium, as a Greek city, is attributed to Diomed, (*vide* Appian Bel. Civ. ii. 20 ;) for what is there related of Lavinium in the history of Milo, can be true only with respect to Lanuvium : Cluver shows that much also of Ælian's account of Lavinium can apply only to

Lanuvium. Ælian, for instance, says, that "at Lavinium was an extensive and shady grove, and near it the temple of the Argive Juno; and in the grove was a large and deep cave, the den of a dragon." (Κοιτη Δρακοντος.) Now, it is plain, this must relate to Lanuvium, where, says Livy, were the temple and grove of Juno Sospita, common to the inhabitants and to the Romans. The same mistake occurs in the Fasti of Ovid, where Juno is made to say, "Laviniumque meum," (vi. 60,) instead of Lanuvium. Livy, however, mentions the Juno of Lanuvium more than once. Lib. xxi. 62, he says, "among other prodigies, it was affirmed that the spear of Lanuvian Juno vibrated spontaneously, and that a raven flew into the temple;" and again: (ibid.,) "forty pounds of gold were sent to Lanuvium, as an offering to the goddess." In another place, he says, (xxiii. 31,) "the statues at Lanuvium in the temple of Juno Sospita, shed blood, and a shower of stones fell round the temple;" and in lib. xxiv. 10: "the crows built nests in the temple of Juno Sospita at Lanuvium." These various quotations, collected by Cluver, leave us without a doubt as to the existence of a temple of Juno at Lanuvium. Cicero also, in Orat. pro Mur. ad

fin., speaks of the sacrifices made by the consuls to Juno Sospita, in connexion with the "municipium honestissimum" of Lanuvium. In Propertius, we read:

"Lanuvium annosi vetus est tutela draconis;"

and in Silius:

"—— Celso devexa jugo Junonia sedes,
"Lanuvium."

Lanuvium, therefore, is the place alluded to by Ælian, as founded by Diomed; and his Juno Sospita must have been the Argive Juno, whom Diomed would most naturally have worshipped. From what is now known of her statue, she was represented with nearly the same attributes as Minerva.

There were great treasures in the temple, which Augustus borrowed, as well as those of the Capitol, of Antium, Nemus, and Tibur. Cluver has shown that Lavinium is perpetually put for Lanuvium: it occurs even in the triumphal inscription of the Capitol:—"De Antiatibus. Lavineis. Veliternis. An. CDXV."

Even though the founder of this city (it being far from Arpi) may not have been Diomed, yet Juno Sospita being the goddess of the place is a sufficient motive for referring its origin to one of

the Argive colonies of Pelasgians—who, having driven away the Siculi, united with the Aborigines, under the name of Prisci Latini, and occupied the country: and it is clear from many passages both of Livy and Cicero, that Lanuvium was a Latin, and not a Volscian town.

In the modern Civita Lavinia, the representative of Lanuvium, there is only one good house, which is said to have belonged to the family of the Signora Dionigi, the writer of a work of considerable interest on the ancient walls of the cities of Italy.

The road to Civita Lavinia turns off to the right from the Via Appia, a little beyond Genzano, and the hill and ruins called Monte due Torri. The tower of the church is seen from Genzano and from the road, but is concealed by a hill on a nearer approach. The citadel of Lanuvium probably occupied this hill; for it is impossible that the present limits of the place could have sufficed for a town of any consequence. The hill does not seem to have been well examined, and might perhaps well repay the trouble; for if the temple was situated on the point below the modern town, either the citadel or the sacred grove was surely upon its summit.

The town, being constructed of old and dark-coloured blocks of piperino, has a singular air of antiquity; and its gloomy and narrow streets give to it the appearance of a town of the middle ages. It is indeed probable that the houses are very old: and the squared blocks of which they are built, seem to have been taken from the temple and its precincts. The town occupies a very small space, on a ridge; with a steep and almost precipitous descent on the north and south, and a rapid declivity on the west, running down to the plain. At the western extremity is a building of larger blocks, high and of antique appearance. This may be the cell of the temple of Juno, and has much of the appearance of the temple of that goddess at Gabii. Many courses of blocks yet remain, and the stone alone is sufficient to impart an air of antiquity not possessed by buildings of imperial times. The situation of the platform on which it stands, is commanding with regard to three of its sides: on the fourth is the town.

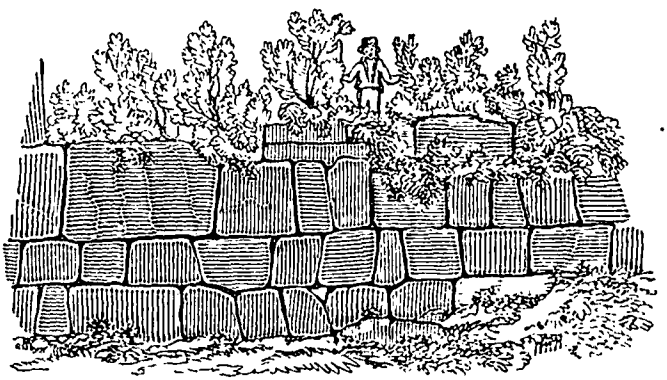
To the left of this temple, a paved road descends, and runs under the walls: it is plain, therefore, that there was a gate in this quarter.

There were probably three principal roads leading to the city—one from the valley on the north, one from the plain toward the sea, and another from the Via Appia and Velitræ. The Via Appia did not, perhaps, originally run quite so near to Lanuvium as the modern road, but pursued a line not far distant, which still continues passable.

In the year 1831, the remains of the theatre of Lanuvium were discovered on the slope of the hill toward the west. Part of the scena, and a considerable portion of the cunei, were found. There is little doubt that the site of the amphitheatre would also reward the expense of excavation.

The walls of Lanuvium are of irregular blocks of piperino, or of one of the softer volcanic stones. They have great solidity of appearance, though the larger blocks scarcely exceed six feet in length, by three feet four inches in height. They also bear marks of high antiquity; though, from the nature of the stone, this perhaps would have been the case, even had they been less ancient. A specimen is given, from the portion below the temple, and close to the road

down to the plain. It is highly probable that the precincts of the sacred fane of Juno Sospita, were walled round at the first erection of the



LANUVIUM.

temple. If therefore the present ruins be those of the inclosure of the original temple, they must be of the most venerable antiquity.—That the city walls existed previous to the subjugation of the place by the Romans, is probable: it seems, however, to have sustained no attack either from the Romans, or others, till the year 415 U. C.; when, uniting with the neighbouring towns against Rome, "Civitas Lanuvina," with the "Ædes Lucusque Sospitæ Junonis," were taken, but were

afterwards restored " Lanuvinis municipibus," (Liv. viii. 13, 14.) on the condition that the Romans should, in common with the Lanuvini, share the rites of the temple. According to Frontinus, it was afterwards made a Roman colony, and walled : " Lanuvium, muro ducto, colonia deducta est à Divo Julio ;" but whether the wall now remaining was that of the peribolus of the temple, or that of the entire city, it is not easy to determine.

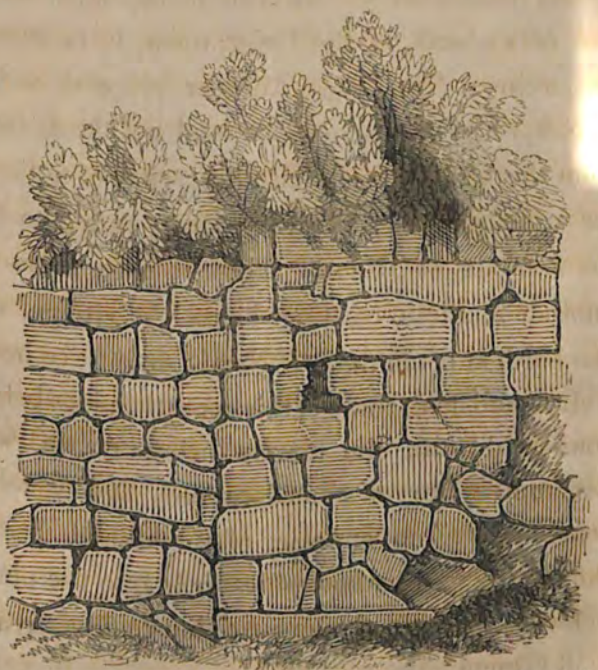
The road below the wall, descends by a steep and rocky bank, spotted with a few olive-trees, but is soon lost among the bushes and large fragments of rock. It must have been the ancient way to Corioli, Antium, Satricum, Longula, and Ardea. The plain being occupied by vineyards, research is rendered difficult. Many sepulchres, however, remain ; and at the distance of about three miles, there are some vestiges, which may possibly be those of a city,—perhaps Corioli. Long and straight lines of mound, which may be traced on the spot, may conceal the foundations of walls, but nothing can be decided without excavation.

Civita Lavinia, being visible from both sides of the mountain, was eminently useful in con-

necting the angles, by which the Map was constructed.

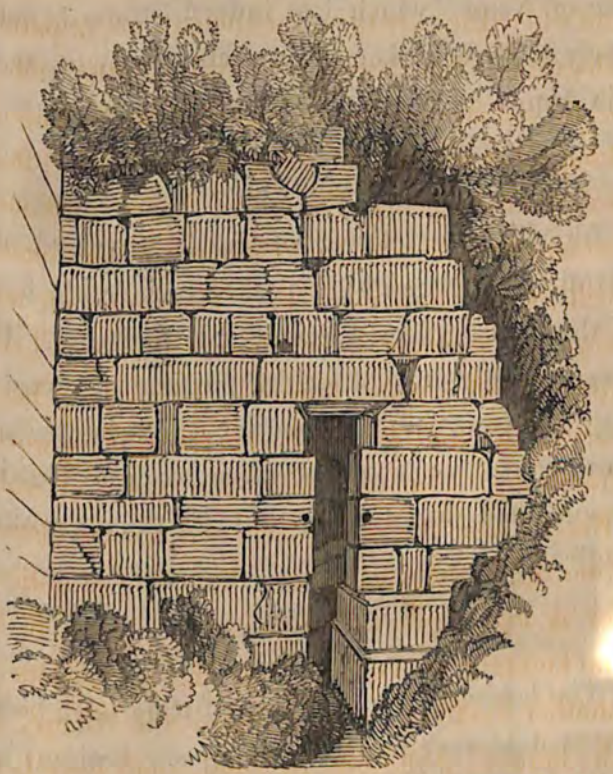
Lariccia.

Of Lariccia, much has already been said under its ancient name Aricia. Its walls have also been spoken of, and the remains of its temple below the town, near the Appian Way.



ARICIA. (*No.* 1.)

The walls, in the upper part of their circuit, and where they are the most ancient, are in parallelograms; but there is a wall in the valley below, not far from the ruins of the temple, which, though not built in polygons, is so irregular, that it deserves to be noted as one of the few instances known of this species in the softer volcanic stones, such as tufo and piperino. The stones are not large, and perhaps the whole served only to keep up the bank: since, however, it may have been part of the wall of the lower town, it is worth preserving. (No. 1.) Another piece of wall, (No. 2,) near the same place, and not far distant from the Via Appia, is also deserving of notice; for it may, upon further research, prove to be the fountain of Diana. Till the pretensions of another fountain existing below the village, on the borders of the lake of Nemi, shall have been well established, those of this spot (the place being connected with the temple below Aricia) are not undeserving of consideration. It is usually considered as an emissary of the lake of Nemi, though the greater flow of water is into the plain below,—the ancient Lacus Aricinus. The stream is at present very trifling.



ARICIA. *(No. 2.)*

Casaubon believes the fountain near the temple to have been called Juturna: others have imagined a second Egeria. The passage of Strabo, which says, "the founts are seen whence the lake is filled," might apply to this place, if

the lake alluded to were that of Aricia, and not that of Nemi; which last indeed Strabo is not likely to have spoken of in connexion with the Via Appia. Lariccia has 1,234 inhabitants.

La Rochetta.

An old ruined tower or castle, eastward of Tivoli, situated on a high peaked rock, to the left of the road between Pisciano and Siciliano. It was probably erected for the purpose of guarding the pass, or perhaps for the plunder of passengers. It is on the same range as Guadagnolo and Mentorella, but at the opposite angle.

Latium.

The boundaries of this part of Italy have been exposed to very frequent changes. Latium, at one period, included the countries of the Æqui, Hernici, Aurunci, Volsci, and Rutuli—the region lying between the Tyber and the Liris; but Latium Antiquum seems to have been confined to the country in the vicinity of Rome; the territory of the Rutuli bounding it on one side, and that of the Sabines on the other.

That this region was called Latium, from Lateo, (*to lie hidden,*) because Saturn concealed himself here, seems very doubtful; though, in the marshes upon the coast, one of the kings of the Siculi may have concealed himself from the conquering Aborigines. Saturn was a name common to many of the kings of the mountain cities; but his concealment, or even his destruction, could scarcely have given a name to the country. One of the ancient etymologists says, that Latium was so called because it was hidden amongst the mountains; but this it is not. If the derivation, which would refer its name to Latinus, one of the early kings of the Tyrseni noticed by Hesiod, (Theogon. 1015,) be not thought satisfactory, it may perhaps be supposed that the Aborigines, emerging from the hills of Umbria and Sabina, and finding the great plain of Rome so much more extensive than the region they had previously occupied, gave to it in consequence, the name of Campus Latus, or Latior, and that this, in an after period, was corrupted into Latium.

The most ancient form of the word Latium, is to be found in the Eugubian Tables:—"Agre

Tlatie Piquier Martier ;" or " Ager Latinus Pici Martii." The Latins are always said to have come from the country near Mt. Velinus, where was the oracle of the Picus of Mars, whence the Marsi were probably named.

Pliny gives a long list of the towns of Latium, but his statement is confused. It is as follows :— Fuere in Latio clara oppida : Satricum, Pometia, Scaptia, Pitulum, Politorium, Tellene, Tifata, Cænina, Ficana, Crustumerium, Ameriola, Medullia, Corniculum, Saturnia, (ubi nunc Roma est,) Antipolis, (quod nunc Janiculum,) Antemnæ, Camerium, Collatia, Amiternum, Norba, Sulmo; et cum his carnem in Monte Albano soliti accipere populi Albenses, Albani, Æsolani, Acienses, Abolani, Bubetani, Bolani, Cusuetani, Fidenates, Foretii, Hortenses, Latinienses, Longulani, Manates, Macrales, Mutucumenses, Munienses, Numinienses, Olliculani, Octulali, Pedani, Pollustini, Querquetulani, Sicani, Sisolenses, Tolerienses, Tutienses, Vimitellarii, Velienses, Venetulani, Vicellenses." (Lib. iii. 9.) He adds, that these fifty-three towns of ancient Latium, had perished " sine vestigiis."

In the above list, the Acienses, the Abolani,

the Bubetani, Cusuctani, Foretii, Manates, Macrales, Vimitellarii, and Venetulani, are the only names which seem to defy investigation. The Latinienses were the Lavinienses; the Mutucumenses may have inhabited Munitoli, near Tivoli. The Velienses, were probably established at Velia, a place afterwards inclosed within the Roman walls; and the Vicellenses, the inhabitants of Vitellia. The Tolerienses and Tutienses lived near rivers of the same name. The Olliculani were probably the Ocriculani. If Pliny, who probably copied the list from an ancient roll alphabetically arranged, had mentioned the places in geographical order, instead of following the alphabetical arrangement, we should probably know where to look for every one of the fifty-three cities of Latium.

It is, on the whole, surprising, that we are enabled, after so long a period, to recognize so many of the enumerated cities, considering the little resemblance existing between the more ancient names of many of the towns of Italy, and those by which they were subsequently known. Thus we learn, upon the authority of Pliny, that Rome was anciently Saturnia, and Janiculum,

Antipolis; Tibur also was called Sicilo, or Siculetum; Volterra was Velathri; Bononia, Felsina, or Felthina; and Clusium, Kamers.

Amiternum being in the Sabine territory, (Virg. Æn. vii. 706,) at the distance of nearly eighty miles from Rome, it is evident that the Latin confederation consisted of those who were allied by race, as well as such as were connected by position.

The people of Latium, enumerated by Dionysius, as having conspired against Rome, after the taking of Fidenæ, U. C. 256, are thus given alphabetically in Lib. v:—"Ardeatæ, Aricini, Bovillani, Bubetani, Corani, Cornetani, Gabini, Laurentini, Lanuvini, Lavinienses, Labicani, Nomentani, Norbani, Prænestini, Pedani, Querquetulani, Satricani, Scapitini, Setini, Telleni, Tiburtini, Tusculani, Tricrini,* Veliterni."

* Pro Τρικρινων, in Ven. Cod. paulò rectiùs Τελιρινων; veriùs adhuc Τολερινων, ex Lapi versione. Sylb. Rectissimè in Cod. Vat. Τολερινων, Τρικρινων—nam si Τολερινων hìc adjiciamus, et Κιρκαιητων, Κοριολανων, Κορβιντων, Καβανων, Φορτινειων, ex eod. triginta habemus oppida—quæ adfuisse dicit Brutus infrà— lib. vi. pp. 398, 399. juxta Ed. Sylb.

LAURENTUM ; *Λαυρεντον· Λωρεντον.*

Torre Paterno is universally supposed the site of Laurentum, the capital of Latinus; but the characteristics of this low and very ineligible position seem greatly at variance with those ascribed to Laurentum—which appears to have been seated upon an eminence—possessing, according to Virgil, " ardua mœnia," and " regia summâ urbe." (Æn. vii. 171; xii. 745.) Laurentum however, according to the Tables and the Itinerary, was sixteen miles from Rome; and there is no other position at that distance, between Lavinium and Ostia, where either ruins or the traces of ruins exist, or where they can be supposed to have existed. Lavinium is also stated in the Tables as being six miles from Laurentum, which is certainly about the distance of Pratica *(Lavinium)* from Torre Paterno *(Laurentum?)*

Laurentum was so called, says Aurelius Victor, from the laurel-trees with which the country abounded. The inhabitants referred the foundation of the city to the Aborigines; and Picus, the son of Saturn, a name, common as it seems to many kings in Italy, is said, by

Eusebius, to have been its first king, and to have reigned thirty-seven years. His territory, according to the same authority, extended to the site of Rome. To Picus, he continues, succeeded Faunus, and reigned forty-four years; and after him Latinus, during whose reign the Trojan colony arrived. According to Servius, Italus, a king of the Siculi, had reigned at Laurolavinium, (Laurentum,) which seems to imply that the Aborigines and Pelasgi dispossessed the Siculi here, as in other places. It does not appear that the name of Laurolavinium was in use till in later times, when the two cities, Laurentum and Lavinium, being, according to Lucan, much decayed, the inhabitants were incorporated together.

Laurentum seems to have been of greater consequence at the commencement than at the close of Roman history. The Tarquins, says Dionysius, had possessions there.

Near Laurentum was an extensive forest called the Laurentina Silva, and this may still be said to exist in the great wood between Decimo, Porcigliano, and Torre Paterno. Here was a sort of park for the elephants used in the

games of imperial times. The odour of the laurel-trees of the forest of Laurentum, and the coolness of its air being considered highly salutary, the Emperor Commodus resided there for the restoration of his health.

It is curious that the Palus Laurentina, or Paludes Laurentinæ, mentioned by Virgil and many other authors, should, by Servius, be said not to exist; for it is even now visible. Some changes seem, however, to have taken place on the coast, if the old maps can be depended upon. [At the end of this article, is given a sketch of the present appearance of the place.] That the marsh was near the city may be asserted upon the authority of Virgil: (Æn. xii. 745.)

"Atque hinc vasta palus, hinc ardua mœnia cingunt."

Servius says that Laurentum, called in his time Laurolavinium, had both names, Lavinium and Laurentum; and Cato is cited as of the same opinion. Nevertheless the marsh could never apply to Lavinium; so that Servius, who says there was none at Laurentum, must have

been at the wrong place, and Laurentum did not exist in his time. The commentators, indeed, seem to have confounded the two places, Lavinium and Laurentum; and Cluver has in vain endeavoured to accommodate difficulties by mixing Lanuvium with the other errors, and insisting that it is only eight miles from the sea.

The words LAVR. LAVIN., and LAVRENS. LAVINAS., and in the time of Antoninus, SENATUS POPULUSQUE LAURENS, occur in inscriptions.

Lucan describes Laurentum as among the then deserted cities — "Vacuas urbeis:" in imperial times its consequence seems to have been chiefly derived from the marine villa of Pliny, in its vicinity—of which he has left so detailed a description.

The Torre Paterno itself is of brick, and now forms an appendage to a farm-house. There is no reason to think that the style of the building differs much from that of the age of Pliny. It is not, perhaps, so near the sea as Pliny describes his villa to have been, but the loose and vague accounts of the ancients can seldom be taken

quite literally; nor does there seem any place along the coast where the sea could positively wash the walls of a house on so sandy and unstable a beach, without endangering it. His villa is commonly supposed to have existed at or near the villa of Prince Chigi, at Castel Fusano, between Torre Paterno and Ostia, but no very satisfactory account of its position has yet been given; though the Abbate Fea, and some Spanish author, have written works on the subject, which are worth consulting.

The brick building at Paterno (if not the representative of Pliny's Villa Laurentina) may possibly be the house to which the Emperor Commodus was sent by his physicians; and has, in fact, some similarity to the Triclinia of the Suburbanum Commodi, at Roma Vecchia, marked in the Map.

It is not easy to imagine that a place, situated at Torre Paterno, could ever have been wholesome during the summer; but the marsh now existing, and which appears to have existed also in the time of Virgil, may, in the age of Latinus, have been a port, for what is known to have been the ancient port of Pæstum, presents a

very similar appearance. Indeed, had there been no port, there could not have been any possible motive for selecting Torre Paterno as the site of a town; and we may suppose that it was when the port was filled up, that the city was in consequence deserted and left (as Martial says) to the frogs:

> "An Laurentino turpes in littore ranas,
> Et satiùs tenues ducere, credis, acos?"
>
> Epig. x. 37.

An aqueduct may be traced through the forest accompanying the Via Laurentina from Decimo, and at Torre Paterno are the remains of a receptacle for water. This aqueduct is by no means a relic of the independent æra of Laurentum, but was of imperial times, repaired probably, or perhaps built, by Commodus.

The whole road from Porcigliano (which is passable in a carriage—though scarcely so, on account of sand and deep ruts) is singularly beautiful; the arbutus, heath of enormous growth, and various trees, bordering it on both sides. At a fountain in the wood, the pavement of the ancient road still remains. Be-

tween the wood and Torre Paterno is an open space or pasture, where a few stones may be observed, the only relics of real antiquity in the neighbourhood.

In Porcigliano may be seen a pavement, which appears to have been a road. Porcigliano was probably the site of a Roman villa, as fragments of columns, &c. attest.

The Via Laurentina, which was sixteen miles in length, branched off from the road to Ostia, near the Vicus Alexandrinus, beyond San Paolo fuori le Mura, but as this part of it is now too much obliterated for a carriage, it is necessary to keep along the road to Ostia until the bridge and house called Valca have been passed; where a cross road turning to the left leads into the Via Laurentina. After a pretty wood on the left, is a house called Casa Brunori, on a high flat, and some ancient tombs are seen. At about the ninth mile the road descends into the valley of Decimo, crosses a bridge near an Osteria, and rising again to Decimo, where there is or was a Roman milestone, enters the Silva Laurentina, a part of which was consecrated to

Picus and Faunus; and, after about six more miles, arrives at Torre Paterno.

Laurentum is called by Cluver the little town of Patrica, so that he must have confounded it with Pratica or Lavinium; but he cites Anastasius, who, in the life of the Pope San Silvester, says—"Item sub civitate Laurentium possessio Patras." The name Patras (which is as ancient as the age of Constantine the Great) may have been the original of Paterno.

The road from Laurentum to Lavinium could scarcely have been direct in ancient times, on account of the marsh, but must have passed by Capo Cotta, a single house or church, visible from Torre Paterno. According to the old maps, this Capo Cotta was in the road between Decimo and Pratica, which crossed a brook running from a lake, or Pantano, near Castel Romano. The aqueduct might also have been traced from the bridge over the brook, which having joined another from Porcigliano, fell into the sea at a place called Fiastra, where it was then thought were the ruins of Pliny's villa. The old maps, however, seem to have been made

with great carelessness, and many of the brooks and lakes laid down in them are either dried up or much reduced.

Some of the buildings, at the spot marked Torre Paterno, are modern, and part are ancient, or of imperial times. If the inner marsh, (which still retains a little pool of water,) was the port, and a small town occupied the elevations about Torre Paterno, the site of Laurentum might have offered some inducement to settlers, from the defensibility of its position. Any inlet where

boats could be protected must have been of importance on such a coast.

The above sketch of Laurentum and its vicinity, though perhaps not strictly accurate, may serve to give an idea of the present state of the neighbourhood, where, perhaps, by excavation, something more satisfactory might be found.

Laurium; Lorio.

A villa of the Emperor Antoninus Pius, on the Via Aurelia, twelve miles from Rome. Julius Capitolinus, cited by Cluver, says– "Educatus Laurî, in Aureliâ, ubi postea palatium extruxit: cujus hodieque reliquiæ manent." He calls it also Lorium—"Spiritum reddidit apud Lorium."

The Via Aurelia seems to have left Rome by two branches; the Nova and the Vetus, as shown in the Map: the Nova by the present Porta Cavalleggieri, and the Vetus by the San Pancrazio—the latter passing by the celebrated villa Doria Pamfili and the aqueduct of the Acqua Paola.

At about three miles from Rome the roads unite. At mile IV. is a bridge over the rivulet Magliana. At mile V. is Maglianella, consisting of a church, house, and bridge. At mile VIII. is a place called Malagrotta, whence a road runs to Maccarese on the left. Here are the remains of an ancient pavement and gutter. On the top of a dreary ascent, after the ninth modern mile, is seen in the ditch an ancient milestone, marked XI. This has been supposed to have been removed from its original position. It is not, however, probable that any one should have undertaken the removal of a large and useless block, not easily applicable to another purpose; and this stone, if at mile XI., is in strict accordance with the recognized site of Laurium, near Bottino, and Bottaccio about a mile more distant. Bottino and Bottaccio are each, as their names import, reservoirs of water.

The Peutingerian Table gives the Via Aurelia thus :—

	Mill. Pass.
Lorio	XII.
Bebiana . . (*supposed*)	VI.
Pyrgos	X.

The Itinerary :

Lorium	XII.
Ad Turres	X.
Pyrgos	XII.

The road probably ran through the imperial villa, for ruins exist in both valleys to the right and left. The ground has lately been excavated by the Princess Doria, in expectation of finding statues, and the usual accompaniments of imperial houses, but little of consequence had been discovered up to the date of the present work. The buildings seem to have been chiefly of brick. The eminences and the valleys are now equally destitute of trees, producing only grass.

The springs at the Bottino were probably the reason for selecting Laurium for a villa. Near La Bottaccia are sepulchres on the road, from which we may conclude it to have been a public one. The largest group of ruins yet discovered is on the left-hand, or south of the road.

Laverna.

Laverna may have been near Marcigliana Vec-

chia, or perhaps at Santa Colomba, near the eleventh mile. Acron, a commentator on Horace, (ad Epist. i. 16,) says, "Laverna, in Via Salaria, lucum habet."

LAVINIUM; Λαουινιον. *Now* PRATICA.

One of the most singular situations in the country; at the same time peculiarly adapted to the circumstances with which it is introduced in history, as chosen by a foreign colony proceeding from the mouth of the Tyber.

Dionysius, speaking of the retirement of Collatinus to this place, calls it the "metropolis of the Latins." The Itinerary of Antoninus gives sixteen miles as its distance from Rome. Dionysius tells us that Lavinium was twenty-four stadia from the sea; consequently, he did not confound Lavinium with Laurentum, as Servius and others seem to have done.

The Latinienses of Pliny's list of the confederates at the temple of Jupiter Latialis were evidently the inhabitants of Lavinium.

The story of Lavinium seems highly probable. Æneas, landing on the site of Ostia, (*Livy*,) for-

tified the place, and called it Troja Nova; (*Dionysius.*) Latinus, the king of the Aborigines, pressed by the Rutuli, asked assistance from the new-comers; which being granted, and victory being obtained, the old king settled the Trojans with his daughter Lavinia, at Lavinium; (*Strabo;*) thus placing them in a strongly-situated garrison between himself and the enemy.

Dionysius has given a long and detailed account of the early history of Lavinium; and Cato, from the fragments that remain of his work, seems to agree with this most accurate of antiquaries. "Æneas," says Dionysius, (i. 35,) "was led by the sow to the hill on which he built Lavinium, twenty-four stadia from the coast, where he intended to have sacrificed her." At the place of sacrifice, in the time of Dionysius, was a building of timber, which none but the Lavinienses were to enter. The Trojans then began to fortify the place, in collecting materials for which, the people of the country, being plundered by the Trojans, combined against them, and Latinus is said to have headed the combination. Latinus, however, entered into terms on condition of receiving from the Trojans assist-

ance against the Rutuli. The towns of the Rutuli being taken principally by the assistance of these Trojans, who, though few in number, were bold warriors, and were well armed, the people of Laurentum assisted in building the new city.

Solinus cites Cassius Hemina, who says the Trojans had only six hundred men, and that Latinus gave them five hundred jugera of land.

Zonaras and others say, that Æneas landed at the mouth of the Numicus, in the territory of Laurentum, instead of at the Tyber; but this is of little importance. According to an ancient author, quoted by Aurelius Victor, Æneas fell afterwards in a combat with the Ardeatines, near the marsh of the Numicus.

So much has been said of the vicinity of the Numicus to Lavinium, that many have supposed Santa Petronella to have been its source; and Servius has been induced to say it was once copious, but had decreased from the omission of the rites of Vesta, in which alone the water of that stream could be used. The source existing at S. Petronella is, however, more generally supposed to have been the fountain of Anna Perenna. On the spot there is a grotta or sacrarium; and

some granite columns found there seem to mark the existence of an ancient edifice.

According to Strabo, Samnites destroyed all the towns on the coast, among which was Lavinium; and that little remained, in token of their former existence, except the sacrifices to the Dii Penates, which Æneas brought from Troy. A story is related of these idols, that when Ascanius built Alba, and translated them to the newly-erected city, they always returned at night to Lavinium; so that he was at last obliged to let them remain there, and sent back their ministers, to the number of six hundred. These Penates existed in after-times, and appear to have been of an extremely barbarous and antiquated form.

The temple of Venus at Lavinium was common to all the Latin race; and this city is often spoken of as the ancient metropolis of the nation. As from its position it could never have been any thing more than a very small town; so it is not probable that this honour would have been given to it, unless there was some truth in its early history.

It seems probable, that both Cicero and Pliny

use Latinienses and Laviniensis indiscriminately as the name of the inhabitants of this place. Ilionenses has also been suspected to refer to the same people.

The situation of Lavinium at the modern village of Pratica, a place now belonging to Prince Borghese, is very singular. It is not higher than the rest of the plain, but is cut off from it by a ravine on each side, formed by torrents, which leave the town as it were upon a hill in the middle, which is joined to the plain by a little isthmus and bridge on the south. An inscription on the spot says that the name Pratica was given at the cessation of a pestilence, when the inhabitants were again admitted to communication *(pratica)* with their neighbours.

The baronial house is large and high, with a great hall and a large chimney, and has the air of a place that might have been inhabited a century ago. Its most remarkable feature is an exceedingly lofty tower, rising from the centre, which is seen from all parts of the country, and from the top of which several very useful angles were measured for the Map. It commands the whole of the sea-coast toward Antium and Ostia. Rome and the Alban range are also

seen. The place was, probably, formerly inhabited by the feudal proprietors as a bathing-place, though there is now another house for that purpose nearer the sea; but in former times a residence not well fortified would have been unsafe, in a country so remote, and so liable to the attacks of corsairs.

The village of Pratica, not having been built at intervals, as convenience dictated, its streets are laid out with much regularity; with a square and a small chapel; but the inhabitants were, at the time of the construction of the Map, reduced to sixty, and these complained of the insalubrity of the air in the summer, during which season the place is almost deserted. The village occupies about one fifth of the ancient site.

There is a part of the hill, at the extremity most distant from the bridge, a little higher than the rest; and there probably the citadel and the temple of Venus stood, with the house of the Penates. The descent from the platform of the city is precipitous on all sides, so that Lavinium, when walled, must have been a strong place, indeed almost impregnable. A little fountain gushes out of the sides of the glen, between the

town and the sea; but, as usual, it was not within the walls, and could not therefore have been of any use to the inhabitants in case of siege. It is evident, on one side, that Laurentum was the chief place with which it communicated; and on the other, Ardea. In the way, through a forest, to the latter place, is the Rio Torto, probably the ancient Numicus.

The table land of the hill of Pratica is scarcely more than two thousand feet in length, by about four hundred in breadth; a space sufficient, perhaps, for the primitive establishment of Æneas, but ill calculated for the accommodation of an increased population. It was perhaps owing to this circumstance, that the leader or chief of the colony was subsequently induced to emigrate to Alba.

At present there are two roads from Rome to Lavinium: one of which is the Via Laurentina, as far as Decimo; and the other, the Via Ardeatina, as far as Solferata, or Solfatara. The latter is the same as the road to Ostia, as far as the bridge, beyond the Basilica of San Paolo, where it quits the Tyber, and ascends a hill to the left. After passing this place, the road de-

scends to a valley, watered by a little brook, perhaps the Nodinus mentioned, according to Cicero, in the prayers of the augurs. Having crossed the bridge, the churches of the Tre Fontane, celebrated as being on the spot where St. Paul suffered imprisonment and martyrdom, are a little to the left. One of them contains paintings, by Rafaelle, of great merit, but which have been subsequently retouched. In the work of Professor Nibby, on the *Contorni di Roma*, the history and description of the place may be found in detail.

Hence the road ascends a hill, whence the Terra Pozzolana is brought to Rome, the descent from which is terminated by the Ponte del Buttero. The next deep valley is that of the Acqua Acetosa and Valerano, seven miles from Rome. (*Vide* Ardea.) Beyond this, a small castle of the middle ages is seen on the left; and some branches of rivulets, which flow from Mont Albano to the Tyber, are passed.

From the next height, roads are observed branching out on the right in the direction of Decimo; and on the next descent, at Tor di Sasso, are caves in the rock, and a sort of pass.

After two more streams is a ruined house, called Schizzanello, with a grotta, and another bridge in a pretty glen; and on the next height, at eleven miles, is a single house, called Monte Migliore. Hence roads run to the right and left: that on the right leads to Castel Romano.

After a high and dreary flat, (to the left of which the country has not yet been well examined,) is another river, and on the descent to it a fountain, and indications of sulphureous soil. The Solfatara, supposed the oracle of Faunus, is on the hill to the left, with several large houses where sulphur is prepared. From the Solfatara, is a continuation of the road towards Albano, traceable by the paving selci lying on the surface.

After the ascent from the river, the road quits the Via Ardeatina at mile XIV. and turns to the right, the high tower of the Palazzo Borghese serving as a guide. After another dreary and high flat, from which a road runs to the right to Castel Romano, is a small wood also on the right; and at a little muddy pool, the church of Santa Petronella. Soon after this, the road enters a beautiful forest, the extremity of the

great wood which may be fairly supposed the representative of the Lucus Jovis Indigetis; and beyond this, a road or avenue, turning suddenly to the right, conducts to Pratica: that on the left runs to Ardea.

Generally speaking, the road is through an uninteresting country; but the place itself, with its romantic legend, and its reputation as the mother of all-conquering Rome, amply repay the length of the journey. It is eighteen miles from Rome, by Solfatara; but Pratica being exactly six miles from Decimo, the ancient road must have been by that spot, and thus the distance in the Itinerary (sixteen miles) would be found correct. According to Boscovich, the meridian of St. Peter's at Rome passes one third of a geographic mile westward of this place.

On the coast, not far from Pratica, is a tower to prevent the descent of pirates, called Torre Vajanica.

LE PEDICATI, *vide* CAMERIA.

LEPRIGNANO.

A large village of 754 inhabitants, situated

SKETCH OF PRATICA.

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nearly five miles to the left of the Via Tyberina, in the road to Fiano. It is in the territory of the Capenates, and little more than two miles from Capena, at Civitucola or San Martino. The country about Leprignano is extremely pretty, and most agreeably diversified with woods, valleys, and eminences.

LICENZA, *vide* DIGENTIA.

LISTA, *vide* HISTORY.

LONGULA, *vide* SATRICUM.

LONGIANUM, *vide* LUGNANO.

LUGNANO.

A village of 965 inhabitants, with a baronial castellated mansion upon a rock, situated nearly three miles from Valmontone, on the road to Rome.

It is highly probable that Longianum was its ancient name, and that Lugnano is a corruption.

LUNGHEZZINA, *vide* COLLATIA.

MADONNA DEL TUFO, *vide* ALBANO, MT.

MAGIONE, *vide* ARDEA.

MAGLIANO DELLA SABINA.

A village, finely situated upon a hill on the left bank of the Tyber, overlooking the valley above the Ponte Felice. The details were not examined for the Map. It is seen from Soracte and many other parts of the country.

MAGLIANO PECORARECCIO.

Magliano Pecorareccio has 255 inhabitants. The ruins of a castle, near the road from Otricoli to Civita Castellana, are observed by all travellers above the descent to the river.

MAGLIANA. *(La,)*

A castellated country-house of one of the Popes, situated at a bend of the Tyber, on the border of a beautiful meadow; it is now a farm-house. The road from Rome (the ancient Via Portuensis) remains in good repair up to this point, but is not passable in a carriage beyond. It falls into the modern road to Porto, near Ponte Galera.

On the Via Aurelia, there is a fosso or brook of the same name, on which Maglianella is situated.

MALBORGHETTO, *vide* BORGHETTACCIO.

MANZIANA.

A large village, with a population of 986 inhabitants: it lies beyond Bracciano, near Monte Vergine. The details of this country are not in the Map.

MARCIA AQUA.

"Marcia Aqua," says Pliny, "oritur in ultimis montibus Pelignorum; transit Marsos et Fucinum Lacum, Romam non dubiè petens; mox specu mersa, in Tiburtinâ se aperit, IX millia passuum fornicibus structis perducta."

The ancients imagined, that the river whence the Aqua Marcia was supplied, flowed through the Fucine Lake, without mixing with its waters; according to Lycophron, it fell into a chasm at Pitonium. Pliny tells us it was the purest, coldest, and most salubrious water existing. The aqueduct of the Aqua Marcia was constructed by

Q. Marcius Rex. Andreas Baccius relates, upon the authority of the Bishop of the Marsi, that things thrown into the Fucine Lake rose again near Subiaco.

Frontinus seems to refer the fountain of the Aqua Marcia to the Serene or Syrenæ; for he says, "The Aqua Marcia rises near mile XXXIII. on the Via Valeria, whence a road turns to the right, called the Sublacensian Way, which was first paved by Nero as far as mile XXXVIII." He also particularly mentions the green colour of the water—"colore præviridi." "The aqueduct," he adds, "is sixty miles seven hundred and ten paces and a half long; of which fifty-four miles two hundred and sixty-seven paces and a half are subterraneous.

It is singular how the ancient authors confound these sources called Serene, with the lake of Nero above Sublaqueum. It is probable they both united their streams at or near Rome. (*Vide* Anio.)

Marco Simone, *vide* Greppino.

Marcigliana.

A large country-house, or dairy-farm, belong-

ing to Prince Borghese, upon an eminence beyond Sette Bagni, between the eighth and ninth milestones of the Via Salaria.

Opposite to the point of the hill is a heap, to the left of the road, not unlike a tumulus, perhaps the monument or funereal pyre raised by the armies stationed at Crustumerium and Fidenæ, in honour of the brave Siccius. (Dionys. lib. xi.) There is another tumulus on this road near mile X., and a third much further from the Tyber. (*Vide* Allia.)

Beyond the house, and on the left side of the road, is a little Osteria and fountain; and in an inclosed field in front of the Osteria, a deep artificial cutting may be observed, covered with brambles and underwood, probably an ancient road.

The position on the top of the hill above La Marcigliana has been thought of as that of Crustumerium; but there is nothing indicative of any thing beyond the site of one or more villas, which, in consequence of the beauty of the place, some Roman patricians seem to have built on the summit of the bank.

Beyond La Marcigliana, and on the same ridge, is Marcigliana Vecchia, another farm-house. Some excavations have been made here, and vestiges of villas have been discovered, but nothing has been found indicating the site of a town.

Marinella ; Punicum.

Marinella, or Santa Marinella, is on the coast, and about seven miles beyond Santa Severa: it appears to have been the ancient Punicum, which, according to the Peutingerian Tables, lay between Pyrgos and Castrum Novum, six miles from the former place, and nine from the latter.

Above is a range of hills called Monti Rossi, running down to the sea, and forming at their termination a little promontory, which is crowned by a fort. Its bay, probably, recommended the place to notice in ancient times, for the shore was almost wholly destitute of harbours. This bay is however so small, as scarcely to afford shelter even to a boat.

There is a finely-constructed arch at Marinella, the remains of an ancient bridge.

Marino; Castrimonium; Castri Moinium; Castromœnium.

Castrimonium is known to have been at Marino, from inscriptions found near the spot on the grounds of Prince Colonna. One of them is—AURELIO. CÆSARI. IMP. CÆSARIS. FILII. HADRIANI. ANTONINI. AUG. PII. PONTIFIC. MAXIMI. TRIBUNIC. POTEST. IMP. II. COS. IIII. P. P. FILIO. DECUS. CASTRI. MOINIENSIUM.—Two other inscriptions have Mœnienses. Pliny (lib. iii. 9) mentions the Castri Monienses and the Munienses, meaning certainly the same people. Frontinus (L. de Col. p. 85) has "Castrimonium oppidum lege Syllanâ est municipium."

Marino has a population of 3,584 inhabitants. A baronial mansion stands in the centre of the town, and the place presents many picturesque portions of the fortifications of the middle ages. The situation of the town is fine, being on an almost insulated knoll attached to Mont Albano. The ascent to it from the Roman plain is long and steep.

Before the construction of the Via Appia, Marino was on the post road from Naples to

Rome; and travellers, in the early part of the last century, were accustomed to dine at Velletri, and to sleep at Marino: much trouble and delay were occasioned by the hills in the vicinity of Sezze, Cora, and other places on this road; and the journey from Velletri to Marino was not without difficulty. The place, no longer enlivened by passengers, is now frequented only by a few strangers who pass the summer there, the air being cool and agreeable, and shady promenades existing on every side.

The fountain, derived from the Aquæ Ferentinæ, is the great ornament of the vicinity, and was probably the original motive for settling on the spot.

Martius Collis; Marcius Collis.

The Martius Collis is thought to be the same as the Metius or Mæcius Collis of Livy, which was not far from Lanuvium. (lib. vi. 2.)

Diodorus (xiv. 731) calls it Μαρκιον, and gives two hundred stadia as its distance from Rome. This, if correct, would place it beyond Lanuvium, and not far from Civitone, on the Appian Way.

Perhaps the most eligible spot for the encampment of the Latins and Volsci against the Romans, would be the Monte di Due Torri.

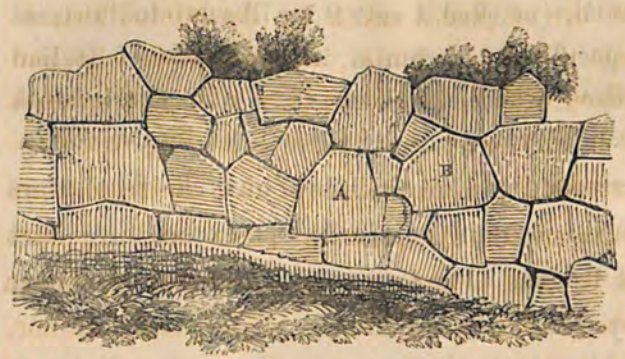
Medullia.

Medullia appears in history as early as the time of Romulus; when some of its inhabitants, captivated by his valour in taking Cænina, Antemnæ, and Crustumerium, not less than by his moderation in victory, voluntarily emigrated to Rome, after the example of the Etruscan Cœlius. According to Dionysius, however, (lib. iii.) Romulus took the place by capitulation afterwards, and colonized it. Livy (lib. i. 33) says, that Ancus Martius, the fifth king of Rome, having taken Tellenæ, Ficana, and Politorium, besieged this city also, as the last refuge of the Latins. It was a well fortified place—"Urbs tuta munitionibus, præsidioque firmata valido erat." The Latins fought the Romans in the field for some time, but were at last routed. After the fall of Medullia, a considerable portion of its inhabitants were transported to Rome. A part seem, however, to have been left with

the Roman colony, settled at Medullia: for Corniculum, Ficulnea, Cameria, Crustumerium, Ameriola, Nomentum, and Medullia, appear in the list of places taken by Tarquinius Priscus from the Prisci Latini, or from those who had joined in their rebellion. (Liv. i. 38.) Dionysius (lib. iii.) says, that Medullia having again obtained its independence, the Romans were compelled to recapture the place, and to reduce it to such a state as should ensure its future obedience; but in lib. iv. of the same author, Medullia is nevertheless found uniting itself with the Sabines against Rome.

At the foot of the descent from Mt. Genaro, called, from the steepness of the path, La Scarpellata, (which is in some parts formed with extraordinary care,) are the vestiges of a town, which seems to have been Medullia; at the upper apex of a triangle, formed by two lines of wall running down from this point to a third wall below, there seem to have been a temple and citadel, and beneath the lower wall was the ancient road to Cænina (Ceano). There are many vestiges on the spot, and a long piece of

the lower wall in irregular masonry. (See annexed Plate, No 1.) These ruins, as well as



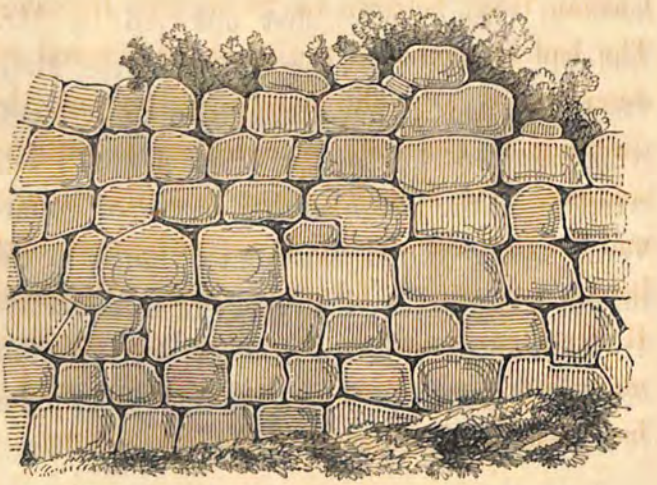
NO. 1. WALLS OF THE CITY OF MEDULLIA, NOW CALLED CATIBIO, ON MONTE VERDE.

those at Ceano, were first observed by Mr. Dodwell, during the construction of the Map. The town seems to have been built in terraces, lying between the base and the citadel. The erection of the neighbouring castle of Monte Verde has of course contributed much to the ruin of Medullia, by the pillage of its materials. The existence of a town upon the mountain accounts for the pains taken in the construction of the upper part of the road of La Scarpellata.

The buildings upon the hill called Monte Verde

are known by the name of Catibio. The whole might easily have been included within the city of Medullia. Two large stones in the above specimen, (marked A and B,) will serve to illustrate a peculiarity common in the walls of Italian cities; where the abstraction of a single block would leave a vacuity surrounded by five stones, arranged on the principle of an arch. The stones in this wall at Catibio do not exceed three feet in length. The lower part has been cased over by some modern building.

Annexed (No. 2) is a specimen of wall drawn by Mr. Dodwell: from its situation and the



NO. 2. SUPPOSED WALLS OF THE TEMPLE AT MEDULLIA.

terraces with which it seems to have been surrounded, it is supposed by this very accurate observer to have belonged to a temple. The largest of the blocks are only about three feet in length; but a line of six stones on the right, piled on one another, so as to form an almost unbroken perpendicular line of junction, bespeak considerable antiquity, from the extreme ignorance they manifest of the first principles of the science of construction.

Merluzzo.

Formerly a wretched inn or Osteria on the Cassian Way, between La Storta and Baccano. The bad character of the place has caused its desertion as a public-house; at present the dwelling is generally occupied by a party of soldiers. The situation being perfectly solitary, and the road running up an ascent between high banks, was once a favourite haunt of robbers. Il Merluzzo seems to have been the scene of many murders, to which travellers are said to have been much exposed in the last century.

Molara. (*La,*)

A castle, of the lower ages, on the Via Latina, in the valley between Rocca di Papa and the citadel of Tusculum. It stands upon an insulated hill, on which are many ruins of towers and walls, and is to the right of the road.

The Via Latina has been lately repaired, and made passable, as far as Rocca Priore, the blocks of the ancient pavement having rendered it at this part too rough for carriages; but at a place called La Cava, or Osteria dell' Aglio, where the road leaves the crater and descends into the plain toward Valmontone, the rocks still oppose the further progress of a carriage.

Between a church on the right of the Via Latina, and the castle of La Molara, a road turns to Rocca di Papa. This was probably the ancient communication between Tusculum and Fapia.

Mont Albano, *vide* Albano, Mt.

Mt. Artemisius, *vide* Artemisius.

Mt. Carpineto, *vide* Anio.

Mt. Cesi.

The name Monte Cesi, which in most of the old maps is applied to the central hill between that of St. Angelo and Monticelli, seems to be now nearly forgotten on the spot, that of Castelluccio, or Castelluzzo, having superseded it. This name is derived from the ruins of a castle, but the hill is without any traces of antiquity. There is a fourth and lower hill, between Monticelli and Colle Cesi, and here also there are no remains. That called St. Angelo is the only one that presents any vestiges of remote antiquity.* Nothing less than their previous appropriation by the Corniculani can account for this.

These hills being all calcareous, seem a sort

* On the side of one of these hills Mr. Dodwell found a semicircular seat; and below Monticelli other ancient indications, apparently of terrace walls, raised for the support of temples or villas.

of outwork to the great Monte Genaro; and the volcanic country extends from them to the sea. It might possibly furnish a curious geological subject of investigation, to examine whether these masses of limestone rest upon a volcanic base, like Soracte—which is a sort of similar projection from the Sabine mountains.

MONTES *or* COLLES SIMBRIVINI, *vide* ANIO.

MONTE COMPATRI, *or* COMPATRO.

A town consisting of 1,638 inhabitants, on the summit of a volcanic mountain, in the range between Tusculum and Rocca Priore. No antiquities have as yet been discovered, or the place might be supposed Ortona, which was taken by Horatius from the rebellious Æqui, together with Corbio. (Liv. lib. iii. 30.) (*Vide* Artena Volscorum.)

Near it is the monastery of San Silvestro, on another summit. All these hills are volcanic, and on some, craters exist.

MT. DRAGONE, *vide* FRASCATI.

MT. DEI SOLDATI, *vide* ALLIA.

MT. DUE TORRI, *vide* CORIOLI.

MONTE FIORE.

A hill on the left of the Via Latina, between Rocca Priore and the two small lakes at La Cava, or Osteria dell' Aglio, under the castle of Algidus.

MT. FLAVIO, *vide* CAMERIA.

MT. FORTINO, *vide* ARTENA VOLSCORUM.

MT. GENARO, *vide* GENARO.

MT. GENTILE, *vide* FICULNEA.

MT. GIOVE, *vide* CORIOLI.

MT. LEPINUS, *vide* SIGNIA.

MONTE LIBRETTI.

A village of 202 inhabitants, situated on a

pretty eminence, about twenty-four miles from Rome, by the Via Nomentana; and six, by the present carriage-road, from the Passo and Osteria di Correse, upon the Strada di Rieti. This cross road passes close to the house called Monte Maggiore, through a country beautifully clothed with woods of the yellow flowering thorn, or Paliurus. Antiquaries have been disposed to derive the name Libretti, from Liber, (Bacchus,) and there are decided indications of antiquity on the spot; though the Farfa MS., found by Galletti, calls the place (A. D. 1048) Monte Alperti.

Monte Libretti is at present the property of the Barberini family, who have a baronial mansion here with towers, in a situation commanding a fine view of the country toward Soracte. In the house are several old portraits, which are probably curious, and of personages famous in their times. The Barberini do not seem to have inhabited the place for many years. In the summer, all who can afford it, remove to the neighbouring village of Nerola, on account of the air.

At the convent of Sant Antonio, near Monte

Libretti, vestiges of antiquity have been discovered, probably the remains of a Roman villa. Some have imagined the Sabine farm of Horace to have been here; but this is now thought to have been at Licenza, on the other side of the mountains.

The Via Salaria runs over the northern end of the hill of Monte Libretti, below the baronial house. On its descent to a pretty stream on the east of the village is a platform, which has the appearance of having sustained a temple. This is on the left of the road. On both sides of the stream the pavement of the ancient road is still visible; it does not consist of the usual selci, but of calcareous blocks united in the same manner. Ascending from Monte Libretti, and leaving Nerola on the right, the Via Salaria joins the modern road to Rieti, near an Osteria. Just beyond the Ponte Mercato the modern road again quits the line of the ancient Salaria; the latter following the level line marked out by the valleys, and the modern road mounting and descending various declivities.

The country from Monte Libretti, toward Nerola, about five miles distant, is pretty; and the hills to the right are well wooded and picturesque. In the neighbourhood are a number of places called Calvarj, (hills on which crucifixes are erected,) to which, on certain days, the people are accustomed to make pilgrimages. Near one of these is the village of Montorio, and not far from another of them, that of Monte Flavio. The latter place contains 921 inhabitants.

Monticelli.

The most southern of the Montes Corniculani, now occupied by a town of the same name, with a population of 1,371 inhabitants. These hills form one of the most picturesque objects of the Roman plain.

Notwithstanding its great elevation, the town was formerly accessible by a carriage-road from Rome, which quitted the Via Tiburtina at Il Forno, and passed Marco Simone; but this road is now in many places destroyed. At present the best way of going to Monticelli is from Tivoli, by

that which crosses the Anio at the Ponte dell' Aquoria, leaving Colonnicelle and the Colli Farinelli to the right. (*Vide* Colli Farinelli.) After passing a bridge and the Casa Sinibaldi, the road begins to ascend at the foot of the hill of San Francesco—a conspicuous convent, situated on another eminence of the hill of Monticelli. The road winds on the side of the mountain, in order to mitigate the steepness of the ascent, and affords beautiful views of the country below.

Monticelli greatly resembles the towns of the Greek islands; for, like the houses there, the dwellings are all so closely contiguous as to present a castlelike front. It is entered by a gate. The streets of the town, particularly those on the ascent to the ruined castle, are very steep, narrow, and tortuous, and the place suffers great inconvenience from a deficiency of water. This misfortune is in some degree remedied by the inclined pavement of the court of the castle, which conveys into large cisterns all the rain-water that falls in the course of the year; less rain, however, falls in the vicinity of Rome than in most other parts of Italy. (*Vide* Campagna.)

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The court of the castle is well paved, and by the arrangement above noticed, is kept extremely clean. At certain hours the populace of Monticelli are permitted to obtain from the cisterns a supply of water. The key of the place is in the custody of the Syndic.

The castle is apparently of the middle ages: besides an ancient marble or two, with inscriptions, it has the ruins of a little Sacellum, one side of which stands upon a podium of four large and well-cut stones, but the whole of the superstructure is of brick. The sides were decorated with three, or perhaps four Corinthian pilasters, and the entrance seems to have been on the south. At the northern end is a semicircular addition, from which we conclude it to have been subsequently converted into a church. These uses have at a later time been superseded by a tower, which was probably the principal building of the castle. This has the battlements and the machicolations of the middle ages.

Monticelli has been usually supposed Corniculum; but having carefully examined the spot, we are disposed to draw a different conclusion.

The place is so situated that it seems scarcely possible that all traces of walls should have vanished had they at any time existed here, yet no such vestiges remain. The Sacellum is of course only a building of imperial times. Monte Cesi also is wholly destitute of any remains of an early period; while at St. Angelo there are evident vestiges of a city wall of the rudest construction, it is therefore fair to conclude that the last named place was Corniculum. (*Vide* Angelo, St.)

The view from Monticelli is magnificent, and dominates not only the country toward Genaro, but also the whole of the Campagna.

Monte Mario.

As some account of this beautiful hill is to be found in almost every Itinerary of Rome, a detailed description in the present work is by no means requisite.

The Villa Falconieri on the summit, recognized by its long line of cypresses, commands a most extensive view of the surrounding country, and occupies, perhaps, the most beautiful spot near Rome; but the air, notwithstanding the

elevation of the place, (four hundred and forty French feet above the sea,) is not reputed wholesome in the summer.

There is another Monte Mario a little south of Galera.

Monte Musino, *vide* Ara Mutiæ, Veii, *and* Scrofano.

Monte Pennecchio.

A mountain of Sabina lying between Licenza and Moricone, and united with the range of Monte Genaro—which it equals in elevation, being above four thousand feet high. It has some claim to be considered the Lucretilis of Horace. It is well wooded, and abounds in pastoral scenery.

Mt. Pila, *vide* Albano, Mt.

Montopoli.

A town in Sabina, not far from the monastery of Farfa. From a distance, it has all the appearance of a fortified place—the ground rising so as to have the effect of terraces.

Monte Porzio.

A large village near Frascati, finely situated on a hill almost detached from those of the Tusculan range. It contains 966 inhabitants.

The place may be reached in a carriage from Frascati, but the road is somewhat difficult. The beauty of the spot during the summer season, probably invited some Roman patrician (one of the Porcii perhaps) to build a villa on the summit of the hill, which may have given to the place its present name. The fineness of the air still causes it to be much visited during the hot months.

Montorio.

There are two villages of this name in the mountains—Montorio Romano, near Nerola, with 592 inhabitants; and Montorio in Valle, above Moricone, and near Monte Flavio, with a population of 262 inhabitants. They are both pastoral villages, and are in almost inaccessible situations.

Monterosi; Rossulum.

Monterosi, twenty-five miles from Rome, is

now a large place, and seems to have a much more numerous population than the 405, which the last census gives. It appears to have been the ancient Rossulum. There are few or no remains, the ruined castle on the hill being modern; but there can be little doubt that an ancient community existed on the spot. The two roads from Florence meeting near this post, render the place a considerable thoroughfare, and give it an air of consequence.

MT. ROTONDO, *vide* CRUSTUMERIUM.

MONS SACER; Ἱερον Ορος.

An eminence on the right of the Via Nomentana, after it has passed the bridge of the Anio. Livy (lib. ii. 32) points out its position with much precision, as being "trans Anienem amnem, tria ab urbe millia passuum."

As the secession of the people under Sicinius is called "secessio Crustumerina," the Crustumerian territory must be supposed to have extended at one period up to this point. (*Vide* Crustumerium, vol. i. p. 332, and *note*.)

It was called Mons Sacer, because, says Festus, the people, after the rebellion under Sicinius, consecrated it to Jupiter.

Monte Sant Elia.

A high mountain near Arsoli, upon which is situated the town of Scarpa. A road runs over it from La Spiaggia on the Via Valeria. In the neighbourhood is a curious well or pit, of unknown depth, which was visited by Professor Nibby.

Monte Tupello.

A low hill in the neighbourhood of Riano; it is not in any respect remarkable.

Mt. Tupino, *vide* Rocca Romana.

Monte Vaccone.

Monte Vaccone, in Sabina, is said to have been anciently called Vacuna, and to have been the site of a temple of the goddess of the same name. It is not in the Map, but forms a

distinguished feature in the view seen from Soracte and other parts of the country.

Below the mountain is a village of this name, containing 283 inhabitants.

MT. VENERE, *vide* CAMERIA.

MT. VERDE, *vide* MEDULLIA.

MORLUPO.

Morlupo has 930 inhabitants. It is very singularly situated, at a little distance from the Via Flaminia, to the right, at about eighteen miles from Rome. The lower part of the town stands on the brink of a precipice, and the whole is attached by a sort of isthmus, to higher land above. The country is pretty and well wooded. This place very much resembles Castel Nuovo, scarcely two miles distant, and on the same road.

MORZOLANO.

A place in the plain, near Monte Maggiore and Monte Libretti. It is now without houses

or inhabitants, but there seems to have been a population in the middle ages.

Mosso (*Rio,*) *vide* Allia.

Mucamitis.

Mucamitis is called by Dr. Sickler a Volscian town. Some have imagined a connexion between this place and the Porta Mugonia of early Rome, but every thing on the subject must be conjecture. The Mutucumenses of Pliny, (iii. 9,) who are said to have attended at the sacrifice, on Mount Albano, to Jupiter Latialis, were probably of this place; for the names in Pliny's list being taken from a very early record, are not to be supposed very correct as to orthography.

Mugilla, Μυγιλλα.

A town of the Latins, mentioned by Dionysius. Ortelius calls the people Mœgillani, and says that Silburgius doubts whether the Vitelliani were not the same people. Vitellia was, however, in another country, near the Hernici.

It was one of the towns taken by Coriolanus

after Polusca; Dionysius (lib. viii.) couples it with the Albictæ, which was probably Appiola; so that Mugilla may be supposed to have been near this place.

MUNITOLI, MONITOLA, PONIDOLA? MUNITOLA.

Munitoli is an insulated hill, of small elevation, but of considerable extent, situated in the valley of the aqueducts, or Vallata degli Arci, behind Tivoli. It has, in some parts, retained traces of walls; and particularly at an opening in the rocks, where there seems to have been an entrance and gate. There can be little doubt that the spot was selected by some Roman patrician, for the erection of a villa, perhaps in the time of Adrian, when Tibur became fashionable as a place of residence: it should always, however, be remembered, that the sites of ancient cities were generally chosen for this purpose, on account of their agreeable elevations, and also because the remains of the city walls served as a fence to the gardens of the proprietor. This circumstance is noticed by several Roman authors.

On the side of Munitola nearest the Anio, are

several ancient tombs; and it seems that the Via Valeria, having crossed the river by a bridge at the upper angle of Tivoli, crossed it again near this place.

The present road to Munitola from Tivoli, lies on the left bank of the Anio, and of the Fosso degli Arci, (a stream running from Sassula and Empulum,) crossing the latter by a bridge near the aqueducts of the Aniene Nuòvo and Vecchio, and of the Acqua Claudia, near the Villa Lolli. Munitola is about three miles distant from Tivoli; Empulum lies beyond it three miles further.

It is probable that Munitola, Empulum, Sassula, Siciliano, Sambuci, Vico Varo, Mandela, and Sacco Muro, were all dependent upon Tibur.

The peasantry of Italy articulating their beautiful language in so slovenly a manner, it is difficult, or almost impossible, to obtain from them the modern names of places with any degree of accuracy. Minutoli, Monitola, and Ponidola seem those most commonly given to the place in question.

Nazzano.

A large and well situated village, of 530 inhabitants, situated on the pretty wooded hills on the banks of the Tyber opposite the mountains of Sabina. It is seen from the top of Soracte, and also from Fiano.

Nemi. Nemus.

Nemi is at present a large village, of 735 inhabitants, situated on a lake of the same name: on the opposite side is the town of Genzano. There is scarcely any place so beautifully sequestered as Nemi, though not far from the high road from Rome to Naples. The surface of the lake is one thousand and twenty-two feet above the sea: that of Albano is one hundred and three feet lower.

Silius calls the great forest, or Nemus, the "immite Nemus Triviæ." In it was the temple of the Tauric or Scythian Diana, where human sacrifices were offered. Judging from her figure, as given upon an ancient vase, the statue of the goddess seems to have been an almost shapeless stone, with a rude head, and an arm held up with a

sword. The temple belonged to the Aricini. (*Vide* Aricia.) Nemi may have been built in later times, in the Forest or Nemus; a villa erected by Cæsar, in the vicinity of the temple, was perhaps the origin of the place. If the temple stood on the borders of this lake, it could scarcely have been any where so well placed as at Nemi; and below the village is a fountain, which may be that of Diana.

The ascent of the Appian Way, from the Lacus Aricinus toward Genzano, is supposed to have been the Clivus Virbius, which seems to have been connected with the temple of Diana.

Though nothing can exceed the beauty of this Speculum Dianæ, its chief celebrity in modern times has arisen from the discovery, at the bottom of the lake, of a great ship of one of the Roman emperors, five hundred feet in length. Leaden pipes, great quantities of large nails used in ship-building, marbles, paving tiles, and a considerable portion of the timbers of the vessel have been raised, and one beam of great length, not in the least decayed, has been thought worthy of a place in the Roman museum. The leaden pipes seem to have borne the name of Tiberius, and

not of Domitian, nor of Trajan, to whom it had been attributed by Marchi, by whom the vessel was discovered, in the year 1535.

The fountain of which Strabo speaks, may be found close to the road from Genzano to Nemi; where, to the right of the road, at about an equal distance from those two places, a very insignificant supply of water issues from a fissure in the volcanic rock. The fissure may have been artificially widened, and, in modern times, a cistern, or receptacle for the scanty water, has been added. There are no visible traces of buildings near; nor can it, from the abrupt nature of the declivity, be supposed the site of the temple. "The grove of Diana," says Strabo, "was on the left of the Via Appia, to those who ascended from the valley to the temple." This ascent from the Via Appia, was evidently the road which runs below the convent of the Cappuccini, parts of the pavement of which still remain; but its date may perhaps be referred to no very remote period, for it seems to have been upheld by substructions of *opus reticulatum*. Arriving by this road near the margin of the lake, a little bay indents the shore on the north of the village of

Nemi. At the head of this bay, at the only cultivable spot close to the water, is found a species of quadrilateral peribolus, within which two of the walls of a cell yet remain, of ten or twelve feet in height. Had this been constructed with such materials as might be supposed coeval with the ancient temple of Diana, the question of the position of that building could no longer have admitted of a doubt: it consists, however, of *opus reticulatum*, (of which style it is a good specimen,) and is without any traces of the massive blocks of a more ancient edifice.—As to the fountains near the temple, the copious stream by which the mills of the village of Nemi are turned, feeds the lake; and thus far accords with the description of Strabo, who says the fountains were near the temple, and supplied the lake. The cave of the Nymph, out of which the water issued, is hidden or disfigured by modern works. "Before the temple," says Strabo, "is a lake like the sea." The little lake of Nemi cannot, indeed, with propriety, be compared to a sea; but Strabo's expression is, perhaps, somewhat exaggerated: it is certainly improbable that the Vallericcia should have re-

tained its waters in the time of that author, though mentioned as a lake by Pliny; so that the position near Nemi may be fairly considered the site of the temple of Diana. And if it be supposed that the emperor rebuilt the edifice when he began to take such pleasure in the lake and its vicinity, and that he repaired the road with substructions of similar masonry, the circumstance of its remains being of *opus reticulatum* may be accounted for. It must, however, be remarked, that the goddess was certainly more frequently designated as of Aricia than with the title of Nemorensis; and the remains below Aricia are of that remarkable and peculiar construction described by Vitruvius, not found at the temple near Nemi; while a very curious basso relievo, (which preserves the costume of the times, and bears every mark of high antiquity,) found in 1791, in the Vallericcia, near the emissary of the lake of Nemi, and not far from the remains below Aricia, adds very much to their pretensions. It represents the death of a priest of Diana, slain by his successor, according to the custom of the place. It is not known into whose hands this invaluable relic has now fallen; an

engraving also, taken from it, is now become so scarce, that even the diminutive but accurate representation subjoined, cannot be otherwise than acceptable. The size of the original is about three feet six inches, by two feet.

REX NEMORENSIS IN ANTISTITARUM CONSPECTU CONFOSSUS.

In the work of Professor Nibby, other particulars may be found with regard to Massa Nemus, as the place was called in the ninth century.

NEPE; NEPI; NEPETA; NEPIS; NEPETUS.

Νεπετα· Νεπιτα· Νεπα· Νεσπετος.

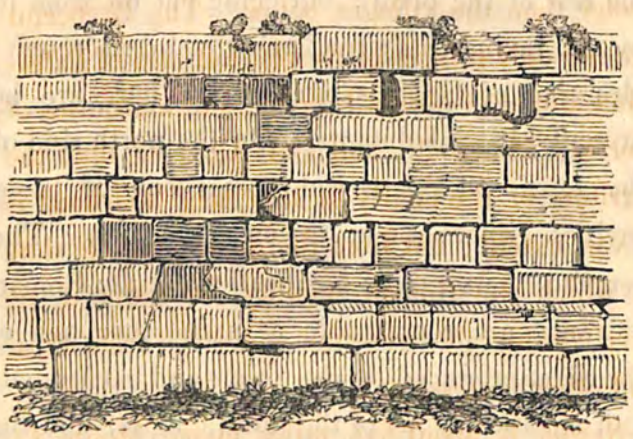
The Peutingerian Table gives the road from Rome to Nepe thus: Ad Sextum, VI; Veios, VI; ——, VIIII; (this was probably by a road which passed near Scrofano, and through the Ager Stellatinus;) Nepe, VIIII. It then proceeds to Falleros, V; Castello Amerino, XII; Ameria, VIIII.

Very little is known of the early history of Nepeta. It seems, however, to have been originally an establishment of the Falisci. In after times, it became a Roman colony, (according to Paterculus, about seventeen years from the burning of Rome by the Gauls,) but never rose into fame.

The situation is beautiful, and the more so, as affording a striking contrast to the bare volcanic country, near Baccano and Monte Rosi. The undulating soil is finely shaded by tall oaks, which form the most delightful open groves. The rocks are volcanic, but have been worn by torrents into beautiful glens, well fringed with wood, and particularly suited to the excavation of tombs, in the Etruscan manner.

The position of the town is not higher than the rest of the plain ; but being cut off from it by two ravines, its situation a good deal resembles that of Civita Castellana. There are at present 1461 inhabitants. On the north side of the town, the post-road passes one of these ravines, where there is an aqueduct. The remains of its gothic fortifications at the Roman entrance are remarkable as a fine specimen of the effect produced by the towers and battlements and machicolations of the middle ages; and the cathedral is a venerable relic of the most ancient style of ecclesiastical architecture; but the general appearance of the place is desolate, and the inn is comfortless.

Some of its fortifications are founded on the ruins of the ancient wall of Nepeta; as an example of the usual style of Etruscan work in tufo, a part close to the carriage-road on entering is here given. It will be found to resemble the style usually observed in the ancient buildings of Rome, of tufo or piperino—consisting generally of alternate long and short blocks, though by no means of similar magnitudes.



NEPETA.

The passage of the post-road through the town, makes Nepi well known to travellers. It is about thirty miles from Rome, and is the first stage out of the Via Cassia, on the eastern road to Florence.

Nerola.

Nerola is a village, with 360 inhabitants, upon one of the mountains of Sabina. It is at present the property of the Barberini family, who keep the ancient feudal castle in tolerable repair, and sometimes reside there during the hot days of

summer, when its lofty situation renders Nerola cooler than the villages below. The Barberini are not only princes of Nerola, but also of Palestrina, dukes of Monte Libretti, and marquises of Correse, Ponticelli, and Col Alto; so that the territory of the family in this neighbourhood is of vast extent; but from the unaccountable state to which the Roman nobility are reduced, no very considerable revenue is derived from these and other possessions.

Nerola is about five miles above Monte Libretti, and more than thirty from Rome.

The view over the valley behind Nerola is fine. It is terminated by the high mountains Pendente and Serrapopolo. In the valley, which is beautifully wooded, is the town of Scandriglia.

Nettuno.

There is every reason to believe that Nettuno, near Antium, occupies the site of the ancient Ceno or Cerio; which, according to Dionysius, was a small maritime town belonging to Antium, with a port and market-place. (*Vide* Antium.) Nettuno being placed at an angle of

the coast, leaving open sea only for the space of 106° 15′, between the point of Astura and the mole of Antium, is, by nature, well calculated to afford shelter from the northern and easterly winds; so that before the construction of the magnificent port of Antium, it must have been on this account of great consequence. The name Nettuno is, perhaps, derived from a temple, dedicated to Neptune; probably its tutelar divinity.

The modern town is built round the bastions of a papal fortress, and, according to the last census, contains 1,186 inhabitants. There is now but little activity or commerce here, on account of the depopulation of the neighbouring country. Its distance from Rome is thirty-eight miles. The latter part of the road is through a deep sand, shaded by extensive forests of lofty and picturesque oaks. Notwithstanding the milestones which here and there occur, it is difficult to find the way, as the traveller is uncertain which of the many devious paths he should take.

Cluver cites an inscription, FORTVNIS. ANTIATIBVS., as existing in Nettuno: it was probably

brought from the celebrated temple of Equestrian Fortune at Antium.

Nomentum.

La Mentana, the ancient Nomentum, is a small town, better built than other places in the vicinity. It consists chiefly of one large, wide street; and its principal building is the baronial house of the Borghese family. It is not easy to discover what could have been the motive for founding a town in this situation; for, the ground not being naturally elevated on all its sides, the defence of at least half its circuit must have depended wholly on the strength of the walls.

In the town, many marbles and inscriptions may be seen, but no unequivocal traces of very remote antiquity have as yet been discovered. Nomentum must, however, have been well fortified, having been for some time a frontier town, against the Sabines; but it was not strong, for when the neighbouring city of Crustumerium was taken by the Romans, Nomentum also submitted immediately.

The place is, at present, remarkable only for

the goodness of its common wine; which, as no care is taken in making it, must proceed from some peculiarity of the soil, which probably is partly volcanic, and partly calcareous. It was noted also in ancient times, for the produce of its vineyards.

The Via Nomentana has already been described under the article *Ficulea*.

Norba; Norma.

Dionysius says that Norba was a Latin colony, or rather that the inhabitants were Latin. (Lib. vii.) Anciently, the city was in the territory of the Volsci; it is, however, to be remembered that, in the time of Dionysius, Latium extended to the Liris.

If similarity of construction, of purpose, and of circumstances, can assist in determining the epoch of the foundation of Norba, it must have been coeval with Signia. In after times, when, for fear of the Volsci, the Roman colony at Velitræ was re-inforced, a new one was established at Norba, "quæ arx in Pomptino esset." (Liv. ii. 34.) This was in the consulate of Titus Geganius and Publius Minucius, U. C. 262, only six-

teen years after the erection of Signia. Lib. vii. 42, Norba and Setia are expressly called Roman colonies; and they were accordingly attacked as such by the enemies of Rome. Having espoused the cause of Marius, Norba seems to have been almost utterly destroyed, (B. C. 82.) by Æmilius Lepidus, one of Sylla's generals, who, unable to overcome the strength of the walls by force, entered the place during the night by treachery; but the inhabitants chose rather to perish by their own hands, than to fall into the power of the conqueror. (Appian. Bel. Civ. lib. i. 94.)

The walls are at this day not less than seven thousand feet in circuit, and the blocks of which they are constructed vary from three to ten feet in length. The ruins of the place are visible from the post-house of Torre tre Ponti, the Trapontium of Strabo.

The village of Norma (the modern representative of Norba) stands on a continuation of the rocky ridge, about a mile to the south, and is approached from the marshes by a long zig-zag road. Its hill is separated from that of Sermoneta by a broad valley running from the

marshes deep into the mass of the Volscian mountains.

Below Norba, in the middle ages, stood a town called Nympha, or Ninfa, of which many vestiges and a tower remain. The name was derived from the source of the river Ninfa, (Fluvius Nymphæus,) which rises in a beautiful fountain on the spot, near a lofty tower.

Further information on the subject of the ruins of Norba, may be found in the annals of the Roman Archæological Institution, which has given a long account of these fortifications, and some views, and to which the traveller must be referred, as the details of the vicinity have not been examined for this work.

NUMICIUS; NUMICUS. Νομικιος.

A river between the cities of Lavinium and Ardea; „probably the stream now called Rio Torto, which crosses the Via Ardeatina at Santa Procula. This torrent is said to have proved fatal to Æneas, in his last battle. (*Vide* Ardea.) Dionysius (lib. i. p. 52.) cites the following inscription from the Heroum, built here by the Latins, in honour of this hero:—Πατρος Θεου

χθονιου ὁς ποταμου Νομικιου διεπει. If Æneas really perished here, Ascanius was probably the founder of this Heroum. "It consisted," says Dionysius, "of a Tumulus of no great size, round which trees were planted;" and, from the indestructible nature of such monuments, may possibly yet exist. It is on this account that these additional particulars have been given, though the river has been already noticed under the article *Ardea.*

As the Roman pontiffs and consuls sacrificed on the spot to Æneas every year, the Heroum, whatever it might have been, was evidently known and acknowledged in the times of authentic history.

Oricoli.

A place near Arsoli, and the Montes Simbrivini. It had anciently a name somewhat similar —Auricola. The details were not examined for the Map.

Oriolo.

A village, of 963 inhabitants, belonging to the Altieri family, who have a villa there, in

good repair, and where the prince sometimes resides. There is a carriage-road by the way of Bracciano. The highest sources of the Acqua Paola are in a great forest, near Oriolo.

Olevano.

A place situated on the mountain-road between Palestrina and Subiaco. The houses are scattered, so as to occupy a considerable space, and being intermixed with gardens, Olevano is rather a pretty spot. Indeed the whole country is beautiful, being well wooded, and pleasantly diversified with hills and rivulets, whilst the numerous communities perched on the various eminences, contribute to enliven the scene.

Olevano has 2,380 inhabitants. In the upper part of the town is a villa, belonging to the family Baldi, where a lodging may be procured for the night; but strangers seldom visit the place, and the road beyond Genazzano is not good.

Ospedaletto.

A small lone house, at a short distance to the right of the Via Cassia, between Rome and La Storta.

Osteria di Civita.

This was once a little inn, or lone house, on the road to Nettuno and Porto d'Anzo, and was the last in the cultivated country, an open waste, succeeded by a forest of eleven miles, being beyond. It was burnt and uninhabited in the year 1829.

The name Civita does not in this instance appear to indicate the site of any ancient city in the immediate vicinity, being taken from Civita Lavinia, upon the hill above. There is, however, on the road to Conca, which runs to the left from this spot, a knoll with trees, which, if any vestiges could be discovered upon it, would doubtless point out the situation of Corioli.

The old Strada di Conca, by Castel di Leva, falls in here. The road is good, or what the Italians call Strada Regia, only as far as this Osteria; the rest is neglected; the communities most interested being generally too deficient in spirit either to construct new roads, or to keep old ones in repair; and the sovereigns, from the advanced age at which their elevation is

obtained, generally dying before great operations can be carried into effect.

Osteria di Correse.

One of those poor solitary inns on the road side so common in the Roman states, in consequence of the depopulation and non-existence of villages throughout the country. It is about twenty-one or twenty-two miles from Rome, and is the second stage from Fonte di Papa, on the Via Salaria, or Strada di Rieti.

Osteria del Furbino.

An Osteria in the plain below Cervetere, at a solitary part of the road to Civita Vecchia. In the year 1829 it was deserted.

These inns of the Campagna, like the khans of the east, are at times much exposed to the depredations of robbers, from the loneliness of their position; and are alternately deserted and re-opened as the country is more or less infested by them. They are frequented only by carters and muleteers.

Osteria di Mala Fede.

An Osteria on the road to Ostia, not far from the ninth mile. The evil omen of this name has induced the occupier to endeavour to change it to that of Buona Fede, with which it is now inscribed.

At the Osteria, an ancient road branches off from the Via Ostiensis, running to Porcigliano on the left, and thencè to Torre Paterno, or Laurentum. The Osteria is of a superior order as to appearance.

Osteria de Malpasso, *vide* Allia.

Osteria di Moricone.

A house in the plain below Moricone, beyond the junction of the lower Via Salaria with the Via Nomentana at Eretum. (*Vide* Eretum.)

Osteria del Pavone.—Osteria di Sette Vene.

Two small inns in the desolate and deserted country between Baccano and Monte Rosi. The Osteria del Pavone is nearly twenty-two miles from Rome; the Sette Vene is about a mile beyond.

OSTIA; Ωστια· Ἡ Οστια.

Ostia, says Pliny, was sixteen miles from Rome; Strabo gives one hundred and ninety stadia as the distance, following the winding of the river. Many authors reckon it at thirteen miles. According to Strabo and others, it was built by Ancus Martius; but in the age of that geographer, was without a port, on account of the depositions of the river. Dionysius speaks of it as an entrance for vessels, and Rutilius informs us that the left branch of the Tyber was rendered impassable by sand, but that small boats might always enter. In the time of Minutius Felix, it was a most agreeable place; and Cluver cites an author, who calls the Insula Sacra, at the mouth of the Tyber, the "Libanus Almæ Veneris," never failing in pasture in the summer, and in the winter covered with roses and other flowers; but in the time of Procopius the city was without walls, and nearly deserted.

Ancus Marcius established not only a town and colony at Ostia, but the salt works also of the Lacus Ostiæ, probably in the very spot where

they exist at present. The port of a city like Rome, could not fail to become opulent, and it seems to have flourished greatly; but in the time of Aurelian, that emperor erecting a Prætorium and Forum Aureliani "in Ostiensi ad mare," shows that the ancient city had already declined; probably because the port was difficult of access, and had been superseded by that of Trajan.

The site of the ancient Ostia was a little elevated above the surrounding sand and marshes. It is now distinguished by heaps of ruined buildings, which cover a considerable space, but have little to recommend them as remains of architecture; consisting only of masses of small stones held together by cement. Excavations have been made with great success, and some statues and inscriptions have been found, which prove that the town was not deserted at an early period. Its temple, the court of which was surrounded by a peribolus, or portico, must have been a very ornamental building. The front, raised on a flight of steps, seems to have been hexastyle, and of the Corinthian order; the flanks in front of the cella were of white marble; but the colonade round the

court was of less magnitude and beauty. According to a rough measurement of the whole area of the building, it does not exceed two hundred and seventy Roman palms in length, by one hundred and twenty in breadth.

Near this are the remains of a theatre with a modern church of St. Sebastian; at the landing-place are other vestiges of antiquity; and toward the sea the traces of a gate are visible. Torre Bovaccino (a tower built in modern times to repel the Barbaresque pirates) is also within the circuit of ancient Ostia. (*Vide* Bovaccino.)

The modern fort or castle of Ostia, consists of three or more lofty and ruinous brick towers, united by a curtain and surrounded by a ditch. Anciently the bed of the river, as appearances evidently indicate, was nearer the site of this modern castle than at present, so that the ancient town must have been situated upon a narrow peninsula.

There are few inhabitants at Ostia, on account of its unwholesome air; and of all the wretched places on the coast in the vicinity of Rome, Ostia, in its present state, is one of the most melancholy.

Ptolemy (according to whom the position of Rome was 36° 40′ east long., 41° 40′ north lat.,) gives to the places on the coast the following distances and order:—Castrum Novum, 35° 40′, 41° 41′; Pyrgi, 36°, 41° 40′; Alsium, 36° 15, 41° 40′; Tyberis Ostia, 36° 40′, 41° 30′; Flexus ejus ad occasum, 36° 30′, 42°; Ostia, civit. et port. Romæ, 36° 30′, 41° 30′; Antium, 36° 50′, 41° 20′.

The Popes, on their election, if not already in orders, are consecrated by the Bishop of Ostia, Ostia being the most ancient see. This bishopric, on account of the poverty and desertion of the place, is now united to that of Velletri.

Pagliarini.

A villa on the south-east side of Monte Musino, near the ancient road from Veii to Capena.

Pagliarozza, Pagliarozzi, *or* Pagliarozzo.

A house near the artificial cut or drain, made at the lower end of the Lacus Aricinus.

Pagus Lemonius.

An ancient village near Rome, the exact situation of which is unknown. It was once thought to have been at Roma Vecchia, on the Appian Way, but it was more probably near the Via Latina.

Palatium, *vide* History.

Palaverde.

A mass of ruins in the flat space below Frattocchie; consisting perhaps for the most part, of stones taken from the walls of Bovillæ.

Palestrina, *vide* Præneste.

Paliano.

A fortified town beyond Palestrina, containing 3,042 inhabitants.

During the middle ages it was the scene of many contests with the Papal government. For a long period it was held by the Colonna family, but having been taken from them by Pope Paul IV. in the sixteenth century, was given by him to

his nephew Carafa, with the title of Duke of Paliano, at which time it was regularly fortified as a barrier against Naples. After a few years, however, the town, together with the title, again returned to the Colonnas.

Palombara.

A town containing 2,070 inhabitants, of which the Borghese family are the present feudal proprietors. It is beautifully situated upon an insulated hill at the foot of Mount Genaro, and between that mountain and St. Angelo. The fountain is as usual out of the town, and at some distance, at the foot of the hill; the villagers generally meet there with their horses and other animals at sunset.

Palombara, and indeed the whole country between it and Tivoli, is noted for its cherries, of which a great quantity are annually carried to Rome.

It seems impossible that such a situation could have been overlooked by ancient settlers in their descent from the high mountains to the plain; and indeed the vestiges of an ancient road may be observed running between Mount Genaro and the hills of the Corniculani, to this place.

There are, however, no indications of absolute antiquity upon the spot, so that neither Regillum nor any other ancient Sabine town can be referred to Palombara with certainty. There is a ruined castle on the top of the hill; and on the foot of Mount Genaro, near Palombara, is another ruin called Castiglione; but this apparently is nothing more than the remains of a monastery fortified with towers. It was not examined carefully in detail by the author of the present work. The people of Palombara informed him that nothing really ancient existed on the spot; but there may, nevertheless, have been an ancient town, the original of Palombara, which might have been supplied with water from the deep ravine in Mount Genaro; for the peasantry of the country have no discrimination as to the age of antiquities. It is, perhaps, fair to conclude that some small places, or castles, in this vicinity, have escaped the notice of history; for Dionysius says, that after the submission of the Camarini, other small towns in the vicinity, Πολιχναι μικραι, and fortified castles, και φρουρια εχυρα, were taken by Tarquin.

During the middle ages Palombara was one of the strong holds of the Savelli family.

Pedum.

Pedum is supposed to have occupied the site of the modern Gallicano.

No situation could exceed that of Gallicano, for a small town, and nothing could be more defensible; the rock on which it stands being insulated, except where an isthmus on the south joins it to the high land. In the deep glens below, are vestiges of ancient cutting in the rocks for roads and tombs. The Via Prænestina also passed near it on the west and on the east; and in the way to Ponte Lupo, was another ancient road which ran from the villa of Adrian and Tibur to Præneste. Tibur and Prænceste were allies of Pedum. Gallicano has 940 inhabitants.

According to Martelli an ancient road, near Gallicano, is still called Via di Pedo.

Pelasgi.

The Pelasgi seem to have been the remote origin of all civilization in Italy, though in many things less advanced than the Hellenes.

Herodotus, and after him, Thucydides and Strabo, agree that all Ἑλλας was at one time called Pelasgia.

These authors seem to think that Thessaly was the original residence of the Pelasgi; doubtless Thessaly was the country from which they came immediately to Greece; but those who have most examined the question, and among them Count de Gebelin, trace the Pelasgi from beyond the banks of the Danube to the Peloponnesus; and it appears that they were found not only in Macedonia and Thrace, but also in Epirus, Illyria, Dacia, and the country of the Getæ. Being found so far north, it is by no means surprising, that, attracted by the fertility of the country, they should have spread also into Italy; and as it would be difficult for the writers of the south to distinguish them from other distant tribes or nations, with whom they had no intercourse, we may suppose the Gauls, Hyperboreans, Celts, or Pelasgi, as they descended into Italy, were not unfrequently confounded together.

These are said to have peopled all the regions of the north, and to have brought with them the

most necessary of the arts employed in agriculture. That the Hyperboreans had at one time resided in Greece, seems established by the circumstance, that down to a late period they were accustomed to transmit, every year, offerings to the Delian Apollo.

Larcher gives to the Pelasgi of Thessaly the extraordinary antiquity of 1,883 years before the Christian æra, and says they then came from Peloponnesus; but as the age of Diomed, who flourished during the Trojan war, was only a tenth remove from that of Deucalion of Thessaly, from whom he was descended, 1,500 years B. C. seems the more probable date of the Pelasgo-Thessalian establishment under Deucalion.

Argos, however, was founded as early as 1,856 years B. C., and this city was decidedly Pelasgian; and Gelanor, its native king, who was subdued by Danaus and the Ægyptian invaders, was named also Pelasgus.

It would seem not improbable, that in consequence of the defeat sustained by his father, Lycaon, the son of Gelanor, might fly into the interior, to Mount Lycæus, the strong hold of Arcadia. According to Apollodorus and Pausa-

nias, the Lycaon, who built Lycosura, was the son of Pelasgus and Melibœa, and lived 1,820 years B.C., and "of all the cities of the earth," says Pausanias, "Lycosura is the most ancient, and from the model of that other cities were built." The writer of this article has shown, in a work published at Berlin by the Royal Academy, in the year 1831, on the subject of ancient walls, that even supposing Lycosura to have been built by Lycaon, the son of Gelanor, it would still be older than Tiryns; but there can be no doubt that Lycaon, the grandson of Inachus, was the Lycaon of Arcadia, and the builder of the primæval city. Hesiod also says that Pelasgus was son of Inachus, and that he had a son Lycaon; and in these early times alone could the city have served as a model for others; for Argos had been the capital of the country long before the time of Gelanor. It must be concluded, from the account of Pausanias, that Argos, confiding for defence, as it might safely do, to the impregnable rock of Larissa, was without regular walls during the reigns of three or four of its first kings, and that in the mean time Lycaon had built his primæval city on Mount Lycæus.

We cannot, however, suppose it to have existed without fortifications up to the introduction of the new species of military architecture, introduced by Prœtus and his Cyclopians from Lycia, at the building of Tiryns, four hundred and thirty-six years later. Thebes founded, in 1493, only three generations before Tiryns, is expressly said to have been "untenable without walls, notwithstanding the valour of the Cadmæans."

Pausanias relates that from Lycosura, as a centre, the descendants of Pelasgus spread over the whole country, then called Pelasgia; and Œnotrus, a son of Lycaon, discontented with his share of the inheritance, quitted his native soil, and went to Italy with a colony. Of these Pelasgi, one portion settled in the centre of Italy, and were known afterwards as Casci, or Aborigines; but some of the same exiles occupied a more southern region, and were called Œnotrians. It seems that the Siculi, and perhaps the Osci, were only branches of this people.

Œnotrus, as Dionysius says, was the son of Lycaon, the third in descent from Phoroneus,

seventeen generations before the fall of Troy, and led the first colony from Greece. The Pelasgi continually spreading over this country, possessed, in the time of Deucalion, about 1,502 years B.C. much of Thessaly and of Epirus; and north of Olympus they became Macedonians. The Gulf, now called, of Volo, was then the Pelasgic Gulf; and the Oracle of Dodona, in Epirus, was their holy place.

It is not easy to say why Homer gives to the Pelasgi the epithet of godlike, unless by that term he intends to imply their antiquity. It seems also difficult to account for the change of name from Pelasgia to Hellas, or for the supposed change of language into Greek, or for the changes of residence of the Pelasgi, unless the Hellenes were a distinct race, and at the same time conquerors of the Pelasgi—which is not expressly stated in history. Many of the Pelasgi, we are told, became Hellenes when the latter gained the ascendancy, conforming to the customs and language of the more powerful nation. Euripides notices the change of name from Pelasgi to Danai, after the successful invasion of Danaus; and it would be reasonable to conjecture that the great revolution

was occasioned by the three colonies of Danaus, Cecrops, and Cadmus.

The settlement made at Dodona from Thessaly, having remained in Epirus till the increasing population became inconvenient, the Oracle ordained another emigration to Italy and the country of the Aborigines. This second invasion of Italy terminated in the friendly union of the ancient with the newly-arrived Pelasgi, who brought with them many of those arts which an improved state of civilization in Greece had taught them. The former colony had lived in huts without defence; but the new tribe from Dodona knew how to fortify cities, and actually walled Cutilia, Lista, Tiora, Batia, and in the end Cortona and many other places. From this time the Pelasgi, or Aborigines, or Casci, seem to have acquired a great superiority over the Umbrians and other natives, and to have extended from sea to sea; they built Agylla, or Cære, near the Mediterranean, driving before them the less civilized Siculi, and leaving vestiges of their dominion even in Campania, where they had a town called Larissa, in memory of their original establishments at Argos,

in Thessaly, and many other places occupied by their nation.

It appears that the Pelasgi of Umbria, whence the nation had spread over so large a part of Italy, began at length to fall into disunion and decay. The Etruscans took from them three hundred towns, in the region afterwards called Etruria; and, according to Dionysius, the Pelasgi seem to have been extinct, as the leading nation in Italy, about two generations before the war of Troy.

This overthrow in Italy occasioned some of the Pelasgi to return to Greece, where they were well received by the Athenians, who established them in a barren spot at the foot of Hymettus, on condition that they should erect for them the northern wall of the Acropolis.

Thus it appears, that before the Trojan war, perhaps as much as fifty years previous, the Pelasgi built the first city at Lycosura, the first walled cities of Umbria, and a wall at Athens, which, whatever it might have been, was reputed superior to what the Athenians of that period could have erected for themselves. These circumstances are not a little remarkable.

The town of the Pelasgi, under Mount Hymettus, may yet be traced at the distance of an hour's walk from the Acropolis, whence it bears south 67° east; from the top of Mt. Anchesmus, south 49° east. The spot is near the monastery called Syriani. The gates are yet visible near the Metochi. The wall included four little hills, and in some places it is with difficulty traced among the bushes. It is to be suspected that the Athenians, though they employed the Pelasgi to build the north wall of the Acropolis, did not permit them to erect round their own habitations so strong a rampart as they would otherwise have constructed. There seem to have been towers, and the materials were stones of small size without cement. They may be traced in many parts of their circuit, but they are so different from any other work of the kind in Attica, that they may be safely considered as works of hasty construction. The Athenians had thus little difficulty in executing their treacherous purpose, which they, perhaps, had planned from the beginning. The ruins confirm the history.

These Pelasgi, who had settled near Athens, soon increased, and became so prosperous that

the Athenians thought it prudent to expel them from their new abode. They then fled to Lemnos, whence fitting out a piratical expedition, they seized in revenge the virgins assembled at the feast of Diana, at Brauron, in Attica. In consequence of this they were again expelled from Lemnos, by Miltiades, and fled to Samothrace and the continent.

It is to be remarked that Euripides (*in Hecubâ*) calls the Pelasgi of Lemnos, the "sons of Ægyptus"—perhaps of Egypt. Every hint may be of consequence on a subject so little understood: the poet, however, knew that the Pelasgi had been great in Argolis; and the Argives of Danaus were sons of Ægyptus in a poetic sense, which ought not to be confounded with history.

The Pelasgi seem not to have possessed the knowledge necessary for the formation of a confederacy for mūtual protection. The Hellenes, on the contrary, who are said to have sprung up among the Pelasgi, and who in all probability were descended partly from the oriental colonists of Greece, formed leagues or confederations with each other, and became by degrees so distinct from the Pelasgi, both in language and

customs, as to form a separate people.—(*Thucyd.* i.) It is probable that the worship of new gods may have been one of the causes of this disunion, for the gods of Greece were unknown to the original Pelasgi; according to Herodotus, they had neither idols nor temples, but sacrificed to a divinity, whose name from respect they did not utter.* This alone would have been a sufficient cause for disunion; but the Hellenes seem, nevertheless, to have attracted by their prosperity a great portion of

* With all this seeming simplicity, they are, however, accused of offering human victims on the summit of Mount Lycæus, in Arcadia. Myrsilus of Lesbos, cited by Dionysius, relates that the Pelasgi, on an occasion of famine, and in time of public calamity, offered the tenth of their possessions to Jupiter, to Apollo, and the Cabiri. Dionysius indeed, says they were not Pelasgi who did this, but Tyrrheni; but this seems to be only a different name for the same people. As their first offering had not relieved their wants, and a sedition had taken place in consequence, these Tyrrhene Pelasgi then resolved that every tenth man should be sacrificed. The custom of sacrificing human victims had not, therefore, entirely ceased among the Pelasgi, two ages (perhaps fifty years) previous to the fall of Troy.—The rites and religion of the Cabiri were observed in a cavern, on the mountain of Samothrace, which it would be most interesting to examine.

the Pelasgi; for Herodotus, who says the Athenians, the Lacedæmonians, the Argives, and Arcadians, were Pelasgi, says also that they had all become Hellenes before the return of the Pelasgi from Italy.

It appears from Herodotus (lib. i. 57) that the Crestonian Pelasgi, the Placiani, and the Scylaceni, still preserved the Pelasgic language, or at least did not speak that of the neighbouring Thracians. It is curious enough, that in speaking of the Crestonians, he should say, "who live above the Tyrrheni," and that in this passage Cortona was generally read—not Crestona. It may be thought that Cortona in Umbria, being well fortified and strongly placed, may have resisted the Etruscans with more success than some others of the cities of Italy, and have obtained, in consequence, such terms as may have left their language unchanged;—and that the expression "above the Tyrrheni," being thus accounted for, applies to that city: but on the other hand, the Placiani and Scylaceni on the Hellespont, being named in conjunction with them, it seems more likely that the Crestonians of Thrace are the people to whom Herodotus refers.

Cilicia, the Troad, Thrace, Thessaly, Lemnos, Samothrace, Lesbos, Chios, Bithynia, and (according to Menecrates, a writer of Elæa,) the whole coast of Ionia, were peopled by the Pelasgi, though they seem to have been extinct as a separate nation soon after the fall of Troy.

The story of Eumolpus the Thracian, who established the Mysteries at Eleusis, (at which several barbarous words, of foreign origin, were uttered, and the main object of which is supposed to have been the inculcation of the doctrine of the unity of the Deity,) agrees with what Herodotus says of the religion of the Pelasgi. In later times also, (at a period long posterior to Eumolpus and the Thracian Orpheus, whose hymns no longer existed,) both Eleusis and Dodona were the scenes of ceremonies, and possessed temples.

The Pelasgi, whether autochthones and indigenous, or whether from the north, were evidently the possessors of the soil of Pelasgia till the Hellenes, or Danai, expelled those who would not submit to change, and called the country Hellas. It is also clear that the reigning family of Troy

was of Pelasgic descent from Dardanus, who came from Samothrace, bringing with him those rites, which, with the Palladium, Æneas is supposed to have afterwards transferred to Lavinium. Monsignor Guarnacci, in a long and much-involved work, has insisted particularly on the retreat of Dardanus from Italy, where he had killed his brother Jasius in order to seize upon the kingdom of Etruria. Dardanus fled to Samothrace, and, after marrying the daughter of the king, passed into Phrygia. Guarnacci attempts also to prove (and apparently not without success) that the names Pelasgi and Tyrrheni were often indiscriminately applied.

In the frequent changes of country which the Pelasgi experienced, portions of their race may be supposed to have adopted the tongue of the nations with whom they had sojourned; and that it was thus that those who came from Lydia to Etruria retained but little of the Greek idiom. The Umbrian Pelasgi retained scarcely one Greek word in ten, as we see by the Eugubian Tables; yet their history is as clearly and as well traced from the heart of the Peloponnesus as can be reasonably expected. It

is curious that the word Pir *(fire)* is one of the Greek terms found in the Eugubian Tables; for Πυρ, ὑδωρ, and some others of the most common words of the Greek language, are said, by Plato, to be barbarous, and not originally Greek. Perhaps they were Pelasgic.

A longer dissertation on this singular people, after the various treatises which have been written in Italy respecting them, and after the learned researches of Bishop Marsh, in our own country, is not to be expected in a work of this kind; but a brief notice of the leading facts in the history of the Pelasgi of Italy, may not be unacceptable.

The writer having passed several years in Greece, for the purpose of examining the sites of ancient cities, was particularly interested with the account given by Pausanias of the most ancient of all cities, Lycosura, on Mt. Lycæus in Arcadia, whence the descendant of Pelasgus and Lycaon, Œnotrus, the leader of the most ancient colony of Pelasgi to Italy, derived his origin. The characteristics of this place were, that it was situated high upon Mount Lycæus; (for Pausanius describes his ascent to it from the

plain of Megalopolis;) near the town was the Hippodrome of the Lycæan games, in honour of Pan; a little above the town was the temple of Pan; a little above that, was Olympus, or Lycæus, the sacred summit of the Arcadian Jupiter and Pan; and from this a great part of the Peloponnesus was visible.

All these circumstances are so satisfactorily combined, near a place now called Surias To Kastro, or the castle of Surias; and the name seems so evidently a corruption from Lycosura, that there can exist no doubt as to the identity of the place. The ruins upon the hill are situated near a fountain, which waters a small but fertile plain, near the summit of Mt. Lycæus, now Diophorte. In the plain are the ruins of the Hippodrome, one side of which is yet sustained by solid masonry, a part of which consists of polygonal walling. The wall of the city is of so much consequence to the argument, that a portion of it is given in the article *History*. (*Vide* Introduction.) It is evidently of that irregular species which is termed polygonal, and being built by Lycaon, son of Pelasgus, king of the Pelasgic Arcadians, it is decidedly Pelasgic. A little higher

up may still be found the fallen Doric columns of the temple of Pan, to whose divinity (confounded as it appears with Jupiter in Arcadia) the Lycæan games were celebrated at Lycosura, and the Lupercalia at Rome: for the Lupercalia of Rome were certainly introduced by the Pelasgi from Lycosura, their original domicile. A little above the temple of Pan is the summit of the hill—a cone seemingly truncated artificially—and the altar of the sacrifices to Jupiter.

The view from this point including the western sea, the gulf now called Calamata, the plain of Megalopolis toward the valley of Sparta, and the range of Mænalus to the north, together with the little valley, the Hippodrome, the ruined city, and the oak forests of the mountain, forms one of the most splendid and most extraordinary scenes in the world.

The other cities, said by Pausanias to have been built by the descendants of Lycaon—such as Buphagos, Melanæa, Psophis, and Methydrion, having been examined, together with those of Ætolia, of Doris, of Bœotia, of Phocis, of Iaolcos in Thessaly, (on the Pelasgic Gulf,) of Troy itself above Bounarbashi, and of a part of

Cnidus,—and generally, wherever the Pelasgi are said to have settled, have been found to bear ample testimony to the truth of history, respecting their Pelasgic origin; all partaking more or less of the polygonal style of building, as parallel strata of calcareous stone happened to be more or less common.

The ruins of the ancient Smyrna present no polyhedral blocks; nor is there any thing at Patara in Lycia, nor at the little city at the mouth of the Xanthus, either of Pelasgic or of Tirynthian masonry, as has been asserted. Of the Pelasgic wall at Athens not a vestige remains, though some authors have ventured to build theories upon arguments derived from its supposed structure. The oldest part of the northern wall of the Acropolis of Athens is composed of the blocks, and of the original pillars, metopes, and triglyphs of the most ancient Hecatompedon. The wall of the temple of Venus at Daphne, on the sacred way, (mentioned by Pausanias,) is decidedly polygonal or Pelasgic. Portions also of the wall of Eleusis are of the Pelasgic style; and the most ancient foundations at

Platæa are Pelasgic; but Gyphto Kastro, or Œnoe, on Mount Cythæron, is one of the best specimens in Greece. At Thebes are vestiges of irregular walls, but perhaps somewhat different in style. At Abæ and Elatæa, in Phocis, is another curious variation, with curved lines, which the writer of this article has accounted for in the above-mentioned work printed at Berlin, by observing that another tribe of Thessalian Pelasgi built them.

This style is traced through Ætolia, to Ithaca, Cephallenia, and Epirus. We may suppose that the walls of Spina, which the second Pelasgic colony fortified on landing in Italy, were of the same construction. Near Amiterno, a wall called Muraccio, or del Diavolo, found by the late Mr. Dodwell, is built in the same manner. Proceeding with the second colony of Pelasgi from Dodona, along the valley of the Velinus, in their progress toward the centre of Italy, the wall of Lista, one of the first cities built and fortified by them, bears a most striking resemblance to the earliest cities of the Arcadian Pelasgi. Of this a specimen is given in the article *History*. Bathia, near Lista, is in the same style; and

Mr. Dodwell found Trebula also, near Reate, Pelasgic. Palatium, the mother of Rome, is another good example. (*Vide* History.) The whole valley of the Equicoli, in which were the cities mentioned by Dionysius, presents numerous instances of the Pelasgic style. By this valley, the Pelasgi penetrated to the south; where Alba, the Lucus Angitiæ, Antina, Atina, Casinum, and Arpinum, are all testimonies of the presence of this people, who, uniting with the Aborigines, drove out the Siculi. The gate of Arpinum in the citadel, so curiously resembles that of the lions at Mycenæ, that it would seem one must have been a copy of the other; the subject is one of great interest, and worthy of investigation.—Another outlet, toward the south from Reate, whence these expeditions against the Siculi commenced, was the valley of the Telonius, by which a colony arrived in the plain of Latium, building Cameria, Corniculum, Ameriola, Medullia, and Cænina, all of polygonal masonry; and continuing it in all places where the softness of the tufo did not tempt them to resort to parallelograms. At Empulum, reached by the glens of the Telonius and the Anio, in

the vicinity of which place tufo is to be found in great abundance, they seem to have erected walls of this material for the first time; in this instance, however, they still preserved their polygonal style; (*vide* Empulum;) but Tibur, the next place they arrived at, was walled with parallelograms.

This colony seems also to have visited Præneste, Anagnia, Ferentinum, Artena, Alatri, and Veroli. The style is found as far as Atena; (a little to the south of Salerno;) but from this place, down to the southern extremity of Italy, and throughout Sicily, (where only one tower at Cefalù presents an example which resembles the Pelasgic,) the parallelograms of the Greeks of Magna Græcia prevail.

Toward the north, the cities of the Pelasgi and Aborigines united, (wherever soft materials or very distinct natural horizontal courses of calcareous stone do not occur,) present the same species of Pelasgic masonry: thus Almeria or Ameria, Saturnia, and many others, bear testimony to the extensive dominion and influence of the Pelasgic race.

Rome having been, in its earliest state, a

colony of Palatium,* and its population being afterwards mixed with every other tribe of Pelasgic descent that inhabited either Latium or Sabina, it is by no means surprising that where the materials employed were of hard stone, they should have adopted the style of building brought by the Pelasgi from Greece. Thus Signia, Norba, and Circeii, were fortified by their kings in the Pelasgic style; and in works of a later period (as in the villas of Tibur, and in the substructions of the Valerian and Salarian roads,†) the same style may

* Varro says that the Palatine at Rome might have been so called from the Palatini or Aborigines, who, coming from Palatium, in the neighbourhood of Reate, occupied the spot.

† The substructions of the Appian Way, in the Vallericcia, are built with soft volcanic stone; and though not quite regular, have the usual tendency to alternate courses of long and short stones. When, however, the Appian quits the volcanic country, and is sustained by hard limestone substructions, as beyond Terracina, and in the Gola di Itri, the irregularity increases, and in all parts the polygonal style, or a near approach to it, may be perceived, though the strata of limestone in the country are usually horizontal. Mr. L. Meason has lately discovered walls at Ceprano, irregular, but not polygonal. They are, however, of a softer species of limestone

be observed;—which the Romans continued to follow, at least occasionally, till brick or the *opus reticulatum* superseded the ancient solidity of ponderous blocks, and works of magnificence were no longer undertaken.

The walls of many of the Italian cities, which are to the present day so justly admired for magnificence and durability, are precisely those to which the expression "muro ducta Colonia," is applied by historians; a circumstance strongly confirmatory of the Pelasgic descent of the Romans, whether as Trojans, or as Pelasgic Aborigines. Casinum, Signia, Norba, Circæi, Verulæ, Alatrium, Ferentinum, and Privernum, are of this number; and to these, Nuceria, Atella, Caudium, Acerræ, Sora, Telesia, Calatia, and many others might be added*—though in these places the walls are less imposing than in those first named. Aufidena of the Samnites seems an example of a still more rugged style, so nearly resembling the Tirynthian, that one would be

* Could these towns have existed without regular walls up to the time of the Romans, trusting for defence to their positions, and to the continuous line of their houses—which were so well united as to represent one vast castle?

disposed to call its masonry Cyclopian ; but from Frontinus we learn that haste in building was the cause of its excessive roughness. " Aufidena, muro ducta colonia, iter populo debetur P. X. milites eam lege Italicâ sine colonis deduxerunt."

Having now shown that, during their prosperity, the Romans were in the constant practice of erecting in the Pelasgic style, such fortifications and substructions as were of calcareous stone ; and that this style may have been introduced into Italy, and have descended to them in a manner perfectly consonant to received history, —it may not be amiss, for the benefit of travellers and students, to state that the Pelasgic was not only in use before the Cyclopian, but that, though confounded with it in the imaginations of many persons to the utter confusion of history, it is totally distinct, and is absolutely incompatible with the description of the Cyclopian, as given by Pausanias — the only author who has mentioned the characteristics of that style. Speaking of the walls of Tiryns, he says, " They are built of rough stones, which are of such a size that the least could not be drawn by two oxen. . . . . .

Anciently small stones were inserted in the interstices, by which the great blocks were more firmly connected together."

Now, the walls especially called polygonal have none of these characteristics. Each stone is carefully hewn into angles, so that it shall exactly correspond with those which are contiguous; and no small stones are, or could be inserted, there being no interstices to be filled up.

We are not, however, to suppose that the Cyclopes were unable to cut stone; for the lions over the great gate of Mycenæ, and a head of Medusa, upon a wall at Argos, are of Cyclopian workmanship.

Perhaps the Cyclopes did not build towers to their walls, unless a gate, as at Tiryns, or a projecting rock, as at Mycenæ, required something approaching to the form. The poets, however, speak of their towers, confounding them with Pelasgic buildings. At Abæ, in Phocis, there seem to have been no towers; and this city continued in the state in which the Persians had left it after the sack.

The Pelasgi had existed in Sicyon and in

Argos from the year 1856 B. C. Lycosura must have been walled 1800 years B. C.; Tiryns was built, or at least carefully fortified, four hundred and thirty-six years later; and that by foreign artists called Cyclopes from Lycia, who brought with them a new style of masonry so different from that which had till then prevailed, that Pausanias, the best antiquary of Greece, found it necessary to give a particular description of it. Now, part of the wall on the west side of Tiryns is polygonal, like that of many other cities of Greece; and this may have misled those who had not well considered the question, or had not examined the walls on the eastern side. That on the west could not be the portion to which Pausanias alludes; but if another part of the fortress presents another style, and that exactly corresponding to his description, that and that only can be the true Cyclopian. At Mycenæ also, a portion of the walls, where a breach probably had been made, appears to have been repaired with Pelasgic polygons; but it differs widely from the rest of the inclosure, in forming which Perseus was assisted by the Cyclopes.

We have seen that Lycosura was walled with irregular polygons; and we know, from inspection, that in the Argive citadel of Larissa, which is of course the oldest portion of the circuit, the masonry is polygonal or Pelasgic. At Sicyon also the wall of the citadel was polygonal; and all these existed so long previous to Tiryns, that there can be no question as to the Pelasgic being the most ancient method of building employed in Europe; and it continued to be occasionally used by the Romans and other descendants of the Pelasgi, to so late a period, that Vitruvius gives direction for the construction of walls in this style; whereas the Cyclopian seems to have perished with the single family of architects, who introduced it into Europe under Prœtus. It is remarkable that Homer applies only to Gortyn, or Gortyna, in Crete, the same epithet which he uses for Tiryns—τειχιοεσσα. (Il. B. 646.) An examination of the ruins of this place would be of use, in order that it might be ascertained whether they have any relation to the buildings, which the Lycian builders erected in Argolis.

Percile.

A small town, of 861 inhabitants, situated near Licenza and the Sabine farm of Horace. The entrance of the valley of Percile is now called La Rustica, a name which has been supposed to indicate the site of the Ustica of the poet. The place is most singularly secluded, and is the property of the Borghese family.

Petronia.

A river below the Almo, mentioned by Festus, as flowing into the Tyber. It is highly probable that this was the Fosso di Fiorano, which, after uniting with another stream, (in very ancient times the outlet of the Alban Lake,) runs into the Tyber more than four miles below Rome, under the name of Valca. At some distance before its junction with this second stream, it passes near the Campus Sacer Horatiorum on the Via Appia; where, in the article *Festi*, it has been shown that the Ambarvales sang their hymns, on the ancient and original limits of the Roman territory.

Festus shows that certain ceremonies were

performed here. " Petronia amnis est in Tiberim profluens, quam magistratus auspicatò transeunt, quum in campo quid agere volunt—quod genus auspicii peremne vocatur: amnem autem fœmininè antiqui enunciabant.

Phaontis Suburbanum.

The villa of Phaon the freed-man of Nero, where that emperor terminated his life, with the assistance of his secretary, Epaphroditus. It was four miles from Rome, and was situated between the Nomentan and Salarian Ways.

There is a spot on the high flat, to the right of the Ponte Salaria, and to the left of the Ponte Nomentana, not far from Cecchini, now marked by a tall pine, which must be near this villa.

Pietra Pertusa.

A singular valley below the Flaminian Way, on the left of that road, and not far from Borghettaccio on the right. At one period, it was evidently a lake. The bottom is now a flat meadow, with two rocky mounts, which appear like islands. On the smallest is a tower, the base of which is ancient, and of brick: the superstructure is of stone, in alternate layers of black and white.

A road ran to Pietra Pertusa from Veii, and appears to have mounted to the Flaminian Way by a curious excavation in the rock, whence the name is derived.

Vespasian, says Procopius, (Rer. Got. ii.,) cut certain rocks, called Petra Pertusa, to admit the passage of the Flaminian Way; but these seem to have been on the Apennines, on the road to Forlo and Fossombrone. One author says, however, that a place near Ad Gallinas, is that intended; but the cutting there does not assist the Flaminian Way, only facilitating the ascent to it.

PIGLIO, (*Lc.*) *vide* CAPITULUM.

PIMPINARA; PLUMBINARIA; SACRIPORTUS.

Sacriportus, or Plumbinaria, (perhaps also Fluminaria,) the place at which Sylla and Marius fought a great battle, and whence the latter, being routed, retired to the neighbouring Præneste, was probably the modern Pimpinara, a place five miles from Valmontone, on the road to Anagni, and about thirty from Rome. The rival chiefs respectively occupied Præneste and

Signia, so that Pimpinara, lying between Palestrina (Præneste) and Segni, (Signia,) is not unlikely to have been their place of meeting; and the resemblance between the ancient and modern names, Plumbinaria and Pimpinara, tends to strengthen the supposition.

The battle is thus referred to by Lucan:

"Jam quot apud Sacri cecidere cadavera Portum."
Lib. ii. 134.

Perhaps Valle Sacco, (where there are vestiges of antiquity,) at a short distance from Valmontone, may be the Sacri Portus, and the tall tower of Pimpinara, the place called Fluminaria.

Pisciano.

A town of 1,116 inhabitants, and with a baronial mansion, situated on the top of a mountain ridge, running parallel to the eastern side of the mountain of Guadagnolo. The position is agreeable in the summer, but the high and precipitous range of the Guadagnolo on the west must exclude the rays of the declining sun in winter. The mountains attract to this district a double

portion of clouds and rain. The roads are bad; being at all times impassable for carriages, and, in wet weather, inconvenient on horseback, though they might with ease be made good; and not only Pisciano, but several other large communities in the neighbourhood would profit greatly by their improvement.

PLUMBINARIA, *vide* PIMPINARA.

POLI, *vide* BOLA.

POLITORIUM, *vide* LA GIOSTRA.

POLUSCA, *vide* SATRICUM.

POGGIO MINTETO.

A town of Sabina. The word Poggio, which signifies a height, seems to have been expressed in the Latin of the middle ages, by Podium. There are 1,569 inhabitants.

POGGIO NATIVO.

A village of 695 inhabitants, situated in Sabina, on the border of the Map; the details of which were not observed.

PONTE DEL CIPOLLARO, *vide* VIA APPIA.

PONTE DELLE STREGHE, *vide* APPIOLA.

PONTE DI S. ANTONIO.

The picturesque remains of an ancient aqueduct near Gericomio and the villa of Hadrian.

PONTE LAMENTANA.

The bridge over the Anio, on the Via Nomentana,—whence the name.

PONTE LUCANO.

The bridge over which the road to Tivoli passes the Anio below the town. The arches are ancient, and not very well built. The Plautain monument remains at this bridge in a state of tolerable perfection, although, in the middle ages, it seems to have been used to defend the passage. On the right, after crossing the river, is a place called Galli; and traces may be seen of the ancient road from Gabii to Tibur, now almost impassable, even on horseback.

Ponte Lupo.

An ancient aqueduct, not far from Gallicano, very picturesque, and in good preservation.

Ponte Mammolo.

A bridge over the Anio, on the road to Tivoli. This being described in all the Roman guide-books, requires no further notice.

Ponte Molle.

The ancient Pons Milvius or Emilius, two miles from the Porta del Popolo at Rome. This was the scene of many of the profligate adventures of Nero. The Tyber is here a very fine river, between four and five hundred feet in breadth. The bridge is in part ancient, and partly modern.

Ponte Salaria, *or* Salara.

The last of the bridges across the Anio, on the Via Salaria, or Sabine road.

Ponte Sodo, *vide* La Giostra.

Ponzano.

A small town of 710 inhabitants, situated in the pretty and well-wooded country between Mount Soracte and the Tyber.

Porcareccia.

On the road between Rome and Boccea, or Buccea, are two large farmhouses of this name: it is not improbable that they may have been originally so called from the number of pigs fed in the neighbourhood. In the vicinity, probably, was one of the Septem Pagi taken by Romulus from the Veientes. The country is undulating, and prettily wooded.

Porcigliano.

A large house, or rather a castellated village. There are two roads leading to it; one from Decimo, which passes through the Silva Laurentina, and another from the Osteria di Mala Fede, on the road to Ostia: the former is a very indifferent road; the latter is somewhat better.

There are no vestiges of remote antiquity, and the situation is absolutely indefensible, or Porcigliano might be supposed Laurentum.

PORTO; PORTUS ROMÆ; PORTUS ROMANUS; Ὁ Ῥωμης Λιμην.

Portus, says Procopius, was a hundred and twenty-six stadia from the city, a little below the spot where the Tyber, at fifteen stadia from the sea, divides into the two branches which form the Insula Sacra, the right branch of which fell into the port. The plan of what may be called the city, its circular temple, and other remains, have lately been ascertained and measured by Sig. Canina, a celebrated Roman architect, who has excavated, and published an account of the ruins. Pirro Ligorio had already done something of the kind, but without equal enterprize.

The road, as it now exists, has been already described in the account of Fiumicino. According to Leo Baptista Albertus, an architect who examined the ancient Via Portuensis, the pavement presents evident signs that one side of the way was appropriated to travellers to Rome, and the other to such as were proceeding in the opposite direction.

It appears that Julius Cæsar was the first who thought of making a port on the right branch of

the Tyber; a design which Claudius put into execution. The great ship, which brought the obelisk from Egypt, having been sunk in front of the port, as the beginning of a mole against the sea, he built a Pharos upon it. The great basin which exists at present at Porto, and which still retains its hexagonal form, was excavated by Trajan; but the Portus Augusti is represented on medals as circular.* On the medals also are represented slips, or places for the construction of ships, and many of a similar shape are still to be seen round the basin. A short passage, and then an external defence of two moles, formed the exit from the basin to the sea.

A cut from the right branch of the Tyber served to fill this basin with water; but, at the same time, exposed it to be choked up by alluvial depositions. The mole also in front, meeting the current of the river, must have quickly arrested a great proportion of alluvial soil, and, within the space of a few years, have

* There were two harbours at this place: the interior and hexagonal port, called Portus Trajani, and an exterior port, called Portus Augusti.

rendered the whole useless; but the interior, or Portus Trajani, was not subject to the same inconvenience.

The moles, (indications of which are still apparent,) are laid down on the Map in a sufficiently intelligible manner, so that it may at once be seen how much the depositions of the river have added to the shore. An excavation could not fail to afford a variety of curious and interesting information, and it cannot be doubted that the expenditure would be amply repaid. These moles were at one time richly adorned with statues, trophies, and other ornaments.

In the early times of Christianity, Porto was a bishopric. The church, the bishop's house, and a tower, are now almost its only remains. Sig. di Pietro has a new white house on the border of the Portus Trajani; and there is a bridge of boats over the river to the Isola Sacra.

Leo IV. is said to have contributed to the destruction of the Portus Romanus, to prevent the landing of the Saracens; but the term is undefined, and perhaps did not apply especially to Porto, as this harbour must have already become of little or no use.

It is difficult, owing to the little care taken by ancient authors in distinguishing Ostia from Portus, to state the epoch of the first foundation of the latter; but it seems to have gradually increased round the port, from the time of the construction of the harbour by Claudius. It is mentioned in an inscription of Galba. Pliny speaks of a colony of veterans there, and also of a town. Trajan repaired the port of Claudius; and the inner basin, which now remains, and which he surrounded by magnificent buildings, was entirely his own. Portus then became a city. Constantine extended the walls, so as to take in the circular temple of Portumnus. It became of immense consequence to the city of Rome for the supply of grain. On this account Alaric took it in the year 408, previous to the capture of Rome. Not long after this, the two mouths of the Tyber are distinctly mentioned in history for the first time. Genseric, in 455, is supposed to have taken Porto. It is mentioned by Cassiodorus as a rich and agreeable place. Vitiges, says Procopius, attacked Porto in 537, and Ostia was then without walls. A road ran at that time along the vale of the Tyber to Rome,

without mounting the eminences as at present. Totila took Porto in 545; Belisarius was master of the place soon after; and in 548, it was retaken by Totila. In 552, Porto belonged again to the Greek emperor, but it seems never to have recovered its former lustre, and must have declined in population and wealth. Nibby, who has written a work on Porto, shows that in the ninth century the place was abandoned. The Saracens seem to have landed here in 828: certain Corsican exiles were established at the place in 852, and were plundered by the Saracens in 876. The attempts of the popes to re-establish a colony seem always to have failed. In 1019 there were only a few guards in a tower at Porto, although there was a bishop. It seems that the tower, or Pharos, remained in 1461.

Nibby gives a table of the increase of the continent, in the vicinity of Porto, as follows. From the year 103 to 1450 the sea had receded one hundred and fifty French metres; from 1450 to 1662, nine hundred and fifty metres; from 1662 to 1774, four hundred and fifty metres; and from 1774 to the year 1827, one hundred and eighty more metres were added.

to the land. The whole amounts to one thousand seven hundred and thirty metres.

The Isola Sacra is said to have been a delightful spot. Its appellation, Libanus Almæ Veneris, has been already noticed under the article *Ostia;* Anastasius says that in the ninth century it was called Arsis. A place belonging to the Veientes bore a similar name.—The greater part of the information contained in these concluding paragraphs is taken from the work of Professor Nibby.

PRATONE, *vide* GENARO MT.

PRÆNESTE, *now* PALESTRINA. *Πραινεστος. Πραινεστον.*

Festus and Cato derive the name Præneste, from the situation of the place—"Quia montibus præstet;" but this derivation seems fanciful: for though the citadel of Præneste is singularly elevated, yet the mountains behind are so lofty that these rather may be said to command Præneste. Servius ascribes its name to the *Πρινοι*, (*ilices,*) which grew on the spot. Its mythological founder was Prænestus, (descended by Latinus from Circe

and Ulysses,) or, according to others, Cæculus. It was anciently called Stephane, and also Polystephanos, evidently Greek names.

The citadel was said by the ancients to be two stadia, or above one thousand two hundred feet higher than the city. It is probable that the castle on the summit of the hill, appearing like a mural crown, gave to the place its ancient name Stephane.*

Præneste was a very ancient city, being even in the time of the Siculi, the residence of a king named Herilus, (said by Virgil to have been slain in defending his country from the Latin invaders,) and, like Tibur, had several dependent towns—Livy says eight. It was for some time preserved from the grasp of the Romans; but was at last reduced to the condition of a colony and municipium. The walls, the opulence of the city, and its almost impregnable position, may probably have contributed to delay its subjection to the Roman yoke. It suffered greatly in the wars between Marius and Sylla. Having

* Mycenæ, whose citadel is described by one of the Greek poets, as with brows surrounded with a mural crown, presented a similar appearance.

been selected by the former as his strong-hold, on account of its great strength, Sylla, upon his return from the war against Mithridates, compelled its submission, revenged himself on the unfortunate inhabitants by an unsparing massacre, and ruined the city. He, however, afterwards restored it.

The towns of the Prænestine territory, (of which history has left us little or no account,) were probably situated in the Montes Prænestini, or around them. Of some of them, the villages between Palestrina and Subiaco, (at one of which, called Civitella, the remains of a wall, in large irregular blocks of limestone, or the substructions of a temple, are yet visible,) probably occupy the sites. The territory of Anagnia, which possessed also several smaller towns, must have bounded the land of Præneste in that direction.

Like very many of the ancient Greek cities, it was built upon a mountain, cut off from the higher chain by a deep ravine. The summit was occupied by the citadel, which may be supposed the original town; whence, as the population increased, two long diverging, but irregular

lines of wall descended toward the plain below, which were united at the base by a third. The walls are yet to be traced in almost every part. Those of the citadel were constructed in irregular polygons, and of the limestone found on the spot; nor were those of the lower city essentially different, either in material or workmanship. They remain in many places, a magnificent specimen of the style of Pelasgic fortification; and prove the veracity of that history which derives from Greece, much of the civilization of ancient Italy.

From the summit of the citadel of Præneste, now called the Castello di San Pietro, the view over the plain of Rome, and of the valley of the Hernici toward Anagni, is splendid. Both Pyrrhus and Hannibal are said to have ascended this eminence to behold the city of Rome; but the distance being not less than twenty-four miles, they could have reaped but little advantage from their survey. In fact, except the dome of St. Peter's, but little of the capital can be distinguished.

In the Castello di San Pietro is the church of that saint; and a population of 210 inhabitants.

The place has a most forlorn appearance, and is strewed with the ruins of a more populous modern town. A good zigzag bridle road has been constructed from the town of Prænestе below: this, though not flourishing, has a population of 3,530 inhabitants.

The lowest part of the city of Prænestе appears to have been occupied, after its restoration by Sylla, by the Temple of Fortune and its precincts, of which a very great proportion seems of Roman, and even of imperial times. Cicero gives a curious account of the institution of the divination called the Sortes Fortunæ Primigeniæ Prænestinæ: "Numerius Suffucius having, in consequence of frequent dreams, excavated in a rock, found a piece of oak, on which the necessary ceremonies seem to have been inscribed in ancient characters. The place was enclosed, honey flowed from an olive tree on the spot, and the Temple of Fortune was erected on or near the site." (De Divin. ii. 41.) In the time of Cicero, the credit of the Sortes Prænestinæ had much diminished.

Between Zagarolo and Palestrina, after pass-

ing the Villa Barberini, the modern road falls into the ancient Via Prænestina, which was connected with the Via Labicana by a viatrium, or cross road. A long tract of this yet remains, well paved with its ancient polygons. Below the modern town, at a spot supposed to have been the forum, the carriage-road turns to the right, under the ruins of a Roman wall, at the end of which it enters Palestrina by the Porta del Sole. Here, on the right, the ancient wall is visible, so that the city must have extended to this point. The other gates are, the Arco di Ferro, the Portella, and the gate of San Francesco.

Palestrina is a dirty and ill-built town, with crooked streets and decaying houses. There is a cathedral church erected on the ruins of one of the numerous edifices contained within the precincts of the Temple of Fortune, or perhaps on those of the temple itself. Four columns now built into the front of a house, corresponded with four others on the opposite side of the cathedral. Flights of steps ascended to terraces; on one of these, (now included in the Barberini palaces,) were two semicircular recesses, or scholia, both of

which were paved with beautiful mosaic; as is proved by one of them still existing there.* Above were more steps, and a large quadrangular portico, having in the centre a circular temple, or Tholos, probably the spot where the Sortes Prænestinæ were consulted. All this has been lately ascertained, and published by Professor Nibby and a professional architect.

The situation of Præneste, on a hill projecting from a lofty range of mountains, and exposed to the breezes which sweep down the valley of the Hernici, and through the opening between the range of Lepinus and the Alban hill, rendered it an agreeable summer residence for the Romans, many of whom erected villas in the neighbourhood.

PUPINIA.

A place eight miles from Rome, on the Via Gabina. "At Pupinia," says Columella, "Attilius Regulus had a farm of poor land, and with

* The subject of the famous Barberini pavement has been shown by the Abbate Fea, to represent the inundation of the Nile, and the buildings of Egypt.

bad air." The place is still unhealthy. (*Vide* Gabii.)

PUNICUM, *vide* MARINELLA.

PYRGI; PYRGOS; SANTA SEVERA.

According to Servius, Pyrgi was a great fortress at the time when the Tuscans were pirates; and Diodorus, speaking of Dionysius of Syracuse, says, that under pretence of suppressing piracy, that tyrant attacked Pyrgi. Diodorus, who is seldom quite correct, adds that "Pyrgi was the port of Agylla,"—though this place was celebrated for taking no part in maritime robbery. (*Vide* Agylla, vol. i. p. 24.) Strabo says the port of Cære (Agylla) was fifty stadia from Pyrgi. The Cæretani were, however, interested in the defence of the temple at Pyrgi, (dedicated, according to Aristotle, to Leucothea, or, according to Strabo, to Eilethuia, or Lucina,) —for, says Diodorus, when Dionysius, allured by the riches of its temple, attacked Pyrgi, the inhabitants of Cære hastened to the defence of the castle, which had only a small garrison.

At Santa Severa, which is a little to the left

of the road to Civita Vecchia, after passing the plain below Cervetere, is a modern fort, (of little consequence as a fortress, but very picturesque,) where many vestiges of the ancient establishment are visible. There is a small shelter for boats at this spot, which being near the Monte Rossi, and the hills at La Mola, is much less desolate in appearance than the rest of the coast.

QUERQUETULA ; *now* CORCOLLO ?

A town of the Latins, and among those enumerated by Dionysius, (lib. v.) as joining the Tarquins after their expulsion.

Querquetula might naturally be expected to have been in that part of the Roman territory which lay beyond the Porta Querquetulana ; and such is the position of Corcollo—a place on the road between Rome and San Vittorino, or between Gabii and Hadrian's Villa.

At Corcollo the rock is cut off from the rest of the high land by a deep artificial channel, the stone having probably been employed in the construction of the walls and houses of the town. The whole rock is so cut (being in all parts

perpendicular) that the town could have required very little defence, beyond that afforded by its position. It is one of the most singular places in the Roman territory. There is at present a solitary farmhouse on the spot. A hollow way has been contrived from the valley below, on the west side, as an ascent to the platform of the town.

Redicicoli.

A farmhouse near the site of the ancient Fidenæ. It stands upon a little hill in the valley of the Fosso di Malpasso. There is nothing particular in its position; though Sig. Martorelli, the historian of the Siculi, has exalted it into a royal habitation of one of the kings of the Siculi: but his only authority is its name.

Regillum; Regillæ; Regilli.

A Sabine town, whence Atta Clausus, afterwards Appius Claūdius, about the year 250 U.C., fled to Rome, with a great number of his dependants. (Liv. lib. ii. 16.)

In the absence of all documents, it may be conjectured that either Nerola or Monte Libretti (both of which seem situated too advantageously

to have been neglected) was the Regillum of the Sabines. The Emperor Nero, of the Claudian family, was named from a Sabine word, signifying strength or force; and Nerola may perhaps be a Sabine appellation of similar signification, given to it in consequence of its commanding position.

Ortelius says that Dionysius gives one hundred and sixty stadia, or twenty miles, as the distance of Regillum from Rome, and that it was near the Tyber. It cannot therefore have been at Moricone, which is not less than twenty-five miles from Rome. Palombara would not be far from the distance required, if any vestiges could be discovered. Castel Chiodato and Cretone would be still nearer to the distance named by Ortelius. It would be difficult to reconcile the historical details of this city of Regillum with any thing which might be found on the hill at the lake below Colonna, supposed by some the famous Lacus Regillus. There is a tumulus, but the place is too distant from Sabina.

Regillum must have still existed in the year 305 U. C., for Caius Claudius, the uncle of Appius Claudius, retired thither during the com-

motions occasioned by the ambition of the Decemvir. (Liv. iii. 58.)

Regillus Lacus.

At the Lacus Regillus, one of the most powerful combinations of the Latins against the Romans was terminated by a defeat, in which Castor and Pollux were supposed to have assisted, and to have left the impression of their horses' hoofs on the rock.

It has been usually supposed that which still exists under the town of Colonna, (the ancient Labicum.) This lake, however, was too near Labicum to be in the Tusculan territory, in which the Regillus is said to have been : (*vide* Liv. ii. 19 :) though Labicum may possibly have ceased to exist when the account was written, and its possessions have been transferred to the Tusculani. On the top of the hill at this lake, which seems to have been called by the name of St. Praxede, or Prassede, is a tumulus, which, if it be the real Regillus, may be the trophy in honour of the Roman victory. It has never been well examined.

At Cornufelle there is another lake, now

drained; this was certainly in the Tusculan territory, and there is good reason to suppose it the Lacus Regillus. (*Vide* Cornufelle.)

Remuria.

The place at which Remus intended to have built his city, about thirty stadia from that of Romulus. (*Vide* Dionysius, lib. i.)

Above the Basilica of St. Paul, on the Via Ostiensis, (*vulgò* San Paolo fuori le mura,) but on the other side of the road, is a steep precipice, which may very probably have been that selected by Remus for the citadel of an infant city. It is marked in the Map.

Other authorities assert that "Remurinus Ager was possessed by Remus, and Remora was the city of Remus, on the top of Mount Aventine, where was a place called Remoria." (*Pompeius Festus.*) The Aventine Mount may, indeed, have been the place whence Remus observed the flight of the vultures; though he may have previously fixed upon the spot indicated by Dionysius, for the site of his intended city.

Riano.

A village not far from the ancient city of Capena, consisting at present of 346 inhabitants. The country is very agreeably disposed in pretty hills and woods, and near the village it is well cultivated. Riano, indeed, is one of the most picturesque spots imaginable. The castle of the feudal proprietor, now the Prince of Piombino, and the village, occupy the summit of a tufo rock, precipitous on every side. This rock is detached from the neighbouring hills by deep glens prettily wooded, and the precipices have been hollowed into caves—probably the sepulchres of the ancient inhabitants.

A road runs from the Via Flaminia to Riano, passing by the Capuchin convent, built by Cardinal Cesi in the sixteenth century. Here is preserved an inscription, NYNΦH, Patro . . . In the foundation of a house at Riano is the fragment of an altar, of white marble, and highly ornamented, perhaps the Ara Jaifi, (whence the name Riano may be derived,) though from its workmanship it cannot be the original Etruscan altar.

Rignano.

A town, or large village, on the Via Flaminia, and near to the ancient Mutatio, which stood the next beyond that of Ad Vicesimum, at Morolo. The ancient Flaminian Way may not have passed through the precise site of Rignano, but along the valley below. The place is scarcely four miles from St. Oreste; it contains 634 inhabitants.

Rio Freddo.

A town of 933 inhabitants, near Arsoli. It was not examined in detail for this work.

Roboraria, *vide* Ad Pictas.

Rocca di Cavi.

A lofty village, situated on the mountains above Palestrina. It has 521 inhabitants.

Rocca di Papa; Fapia; Fabia.

The "Fabienses, in Monte Albano," are mentioned by Pliny, (lib. iii. 9.)

This curiously situated town is very considerably elevated above the plain of Rome, on

the edge of the great crater of Monte Cave, or Albano, commonly called the Campus Hannibalis, and consists chiefly of one steep street. Its present population is 1855 inhabitants. It may be approached without difficulty from the west, passing the church of the Madonna del Tufo. It is accessible also from the side of Marino.

Upon the death of the Emperor Frederick I., A. D. 1190, the Pope being sufficiently powerful to contend with the Romans about the creation of the consuls, or magistrates, a law was passed that the consul elect should swear allegiance to the church. On this John the Antipope fled to Mont Albano, ("se ne fuggì in Monte Albano," says Machiavelli,) where a short time after he died. Now, it certainly appears that no other place on Mont Albano could afford a more secure retreat for the Antipope than Rocca di Papa; and it must be allowed, that if John, who must have been styled Pope as long as he lived, retired to this spot, the change of its ancient name, Fapia, to its more modern appellation, Rocca di Papa, is easily accounted for. At Rocca di Papa, on the volcanic rock

which forms the Acropolis of the town, some remains of the fortress to which it is probable the Antipope retired, still exist.

In the year 1527, two individuals, Augustinus Strassaspata Papiensis and Jo. Marcus Papiensis, are mentioned in a Latin document among the persons who had taken refuge in the house of Cardinal Andrea de Valle, during the sacking of Rome, so that the name of Papia was then known.

Rocca Giovane.

A village perched on a high rock, very near the road from Vico Varo to Licenza. It has 280 inhabitants.

The Abbé Chaupy and others, in consequence of an inscription which may be seen in the church of the place, have fixed upon this spot as the site of the Fanum Vacunæ of Horace. The inscription is as follows :—

IMPER. CAESAR. VESPASIANVS. AVG.
PONTIFEX. MAXIMVS. CENSOR. AEDEM.
VICTORIAE. VETVSTATE. DILAPSAM.
SVA. IMPENSA. RESTITVIT.

Vacuna is considered to have been equivalent to the Juno Victrix of the Romans; and Rocca Giovane has been supposed, and not without reason, a corruption of Rocca Giunone, (*Arx Junonis.*)

A little below Rocca Giovane the valley of the Digentia spreads into meadows which were once a lake. In descending, the road to Vico Varo turns to the right; another, leading to Bardella and Cantalupo, runs to the left. On the latter are the remains of a wall of polygonal blocks, which seems to have been erected to sustain the earth, and to prevent it from falling upon the pavement of the road—though, possibly, it may have been intended for some other purpose.

Rocca Massima; Arx Carventana?

Rocca Massima stands on a high and precipitous rock, as its name implies. It is one of the least eligible and most inconvenient sites ever inhabited by man; and from their seclusion, the inhabitants are among the least civilized in the Roman state, appearing to live in common with their pigs and poultry. They are 670 in

number; for neither here nor at Saracinesco, an equally wretched village on one of the mountains north-east of Tivoli, does squalid poverty seem to have any tendency to decrease the population. At Rocca Massima, and indeed in all the small mountain communities in the vicinity of Rome, the principal person of the place is the priest.

From the town there is a fine view over the Pontine marshes to the sea; and on the other side, towards Palestrina. The site is much exposed to the north winds, and indeed to every species of inclemency of the seasons.

Rocca Priore; Corbio.

A town with 1126 inhabitants, on the summit of a high hill, which, together with Tusculum, Mt. Fenaria, Monte Compatri, and others, compose the outer lip of the great and most ancient crater of Mt. Albano. It is a beautiful situation in the summer, but in the winter is much exposed.

Two roads lead from the town to the valley; one toward Frascati, and the other toward the Osteria della Cava, or del Fiore, or the Selva dell' Aglio, on the Latin Way. In the

year 1831, the Via Latina was repaired as far as Rocca Priore, and the ascent to the town rendered passable for carriages.

On one of the hills, not far from Rocca Priore and Monte Compatri, is a convent dedicated to St. Silvester.

Rocca Romana.

A mountain between Monte Rosi and the lake of Bracciano, remarkable for its sharp, peaked summit. Being seen from every part of the country, it was eminently useful in constructing triangles for the Map. Monte Rosi is about five miles distant, but Trivignano, or Trevignano, on the lake, is not more than two. In the way from Monte Rosi, at about three miles, is another, but lower hill, covered with wood, and called Monte Tupino.

A rugged path, (on the right of which is a magnificent forest of lofty beeches, covering the whole mountain, and worthy of observation from their magnitude,) leads to Rocca Romana on the Monte Rosi side. On this first ascent is a sort of platform, whence the view is fine; the ascent thence to the peak is more difficult, and

can scarcely be effected, except on foot. On the top of the rock was once a little hermitage, now ruined and deserted. The place is said to be the haunt of robbers, who sheltering themselves in the recesses of the forest are enabled to elude pursuit.

Falleri, Civita Castellana, with the more distant Colle Vecchio, Stimigliano, Gavignano, and other Sabine villages, are seen from the summit of the mountain; Monte Rosi also, in a line with Soracte, Monte Tupino, in a line with St. Oreste, and Mounts Pennecchio, Genaro, and Albano; and on the other side the wide expanse of the lake of Bracciano, and the towers of the castle. Few summits afford a more interesting or extensive prospect; but many of greater elevation are much easier of access.

In the same region is another hill, equally covered with wood, called Monte Ferrazzano; and a road to Sutri passes through the forest.

Rocca Secca.

A village in the Agro Romano, noted in the last census as having 650 inhabitants.

Rojati.

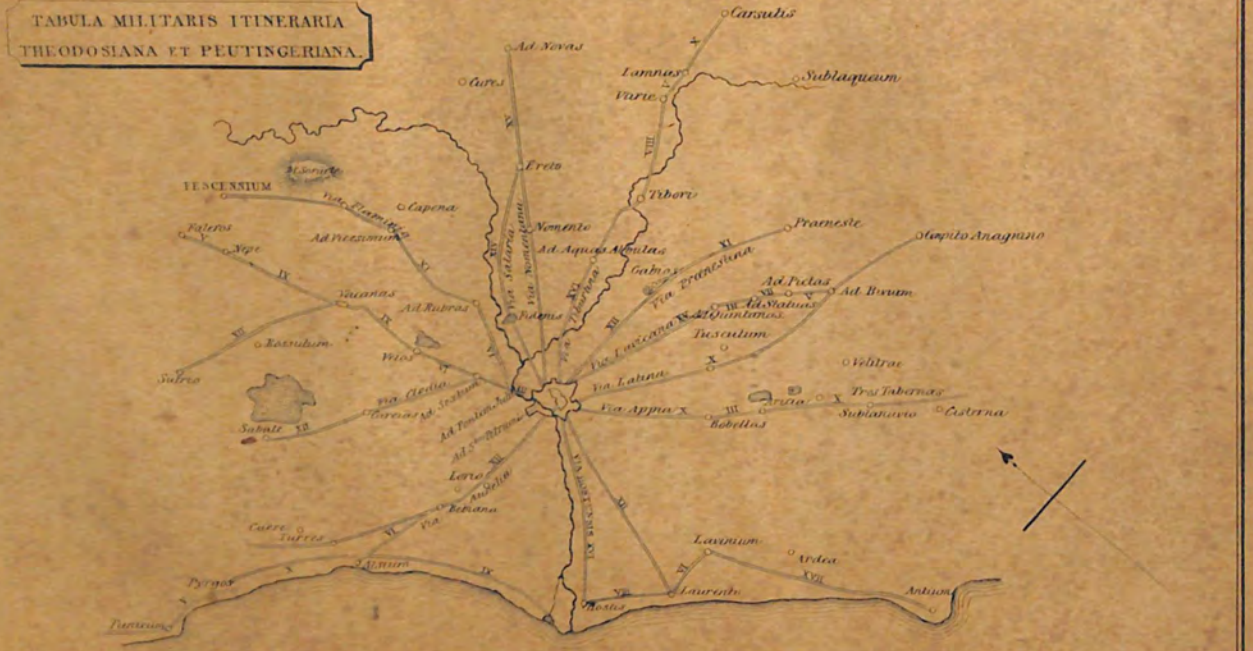
A village on the mountain road between Palestrina and Subiaco, the population of which is estimated at about 400 inhabitants.

Roma Vecchia.

Two places which seem to have derived their appellation (otherwise unaccountable) from the circumstance of each being placed at the extremities of the Fossæ Cluiliæ, one on the Appian, and the other on the Tusculan Way, at the most ancient limit of the Roman state. Here the Arvales performed their ceremonies. *(Vide* Appia (Via,) *and* Festi.)

Rome.

The Siculi, says Dionysius, were the first possessors of the site of Rome. The Aborigines, an old Greek colony, (which landed with Œnotrus, and were from him called Œnotrians,) having mixed first with the Umbrians, and then with a later and more civilized tribe of Pelasgi, became by this accession so powerful that they expelled the Siculi, whom a less degree of civi-


TABULA MILITARIS ITINERARIA
THEODOSIANA ET PEUTINGERIANA.
Carsulis
Ad Novas
Lamnas
Sublaqueum
Cures
Varia
Eretu
Tibori
Nomento
Praeneste
Gapito Anagnano
Gabios
Ad Pictas
Ad Bovum
Ad Statuas
Quintanas
Tusculum
Velitrae
Tres Tabernas
Sublanuvio
Castrina
Via Appia
Bobellas
Via Latina
Via Labicana
Via Praenestina
Via Salaria
Via Nomentana
Via Tiburtina
Via Collatina
Via Gabina
Via Latina
Via Clodia
Via Aurelia
Via Ardeatina
Via Ostiensis
Via Laurentina
Via Severiana
Via Portuensis
Via Campana
Via Flaminia
Via Cassia
Via Veientana
Via Tiberina
Via Ostiensis
Via Portuensis
Via Severiana
Via Laurentina
Via Osti

lization seems to have rendered incapable of defending their possessions against their more enlightened intruders.

Except that a city called Saturnia* stood there, there is little or no tradition extant on the subject of the site of Rome, till the occupation of the Palatine Hill by Evander. (*Vide* History.) Whatever may have existed upon the Palatine Hill as the town of Evander, Æneas had no connexion with it: but Hercules, (perhaps the Sabo or Sancus of the Sabines, who was worshipped at Rome as Hercules,) is said to have visited the spot.

Three hundred and thirty years elapsed between the landing of Æneas and the foundation of the city of Rome, during which period the posterity of Evander seem to have disappeared, or to have been united, possibly by intermarriage, with the family of the kings of Alba. The dominion of Alba then extended to the Tyber; but the old boundaries of the territory of Evander were known and continued; for the Arvales sang their annual hymns on the limits for many centuries afterwards, and but little jealousy was manifested

* "Saturnia, ubi nunc Roma est."—*Plin.* iii. 9.

by Alba, at the first foundation of Rome, which must be considered extraordinary, if the ground was absolutely Alban property. The tranquillity of the Etruscan nation (then in great prosperity) during the rapid increase of Rome, is also unaccountable.

The Palatine Hill, on which the town of Evander, and Roma Quadrata, were successively situated, was a remarkably strong situation for a small city, being girded round with precipices, so as to require only slight fortifications, flat on the summit, and in the only eligible position near the river.* In the time of Romulus this hill was defended likewise by a marsh on the side of the Circus Maximus, and a second marsh occupied the spot which afterwards became the Forum.†

* That of Antemnæ was already occupied. The Capitol, though higher than the Palatine, was too confined for the city of Romulus; nor could it have been completely insulated, so long as the ridge from the Quirinal was unremoved. It was also somewhat nearer to the Tyber; but the river was too distant to be of service in case of siege.

† The Forum must have always remained a marsh, had not a subterranean channel been constructed, which carried

The inhabitants of early Rome were probably supplied with water from the fountain of Juturna; this was below and to the north of the hill, and must have been, as usual, beyond the walls, unless they descended to inclose it; it is now hidden with earth and ruins.

The Capitol was supplied by a deep well at the foot of the Tarpeian rock, into which buckets were lowered through an artificial groove or channel, for the passage of which the face of the precipice was cut into a perpendicular. This channel must have been protected by a wall, to prevent an enemy from possessing himself of the well. During the attack of the Gauls there existed a scarcity of provisions, but not of water.

No labour was saved by the excavation of the well at the foot of the cliff, instead of on the summit, for Mr. Laing Meason found a gallery or passage cut in the solid rock, for the purpose of descending from the top toward the water; it was, therefore, from some superstition, that the well was constructed beyond the walls of the fortress,

off the stagnant waters by the Cloaca Maxima to the Tyber.

which, as we have before remarked, was the case almost universally.

The other hills of Rome, with the exception of the Aventine, (and of this only one side is steep,) can scarcely be considered hills, except in comparison with the valley of the Tyber; for, like those of Constantinople, their relative elevation is to be ascribed wholly to the ravines, which a succession of land floods, in their descent to the river, have hollowed out below them. Presenting, in consequence, no natural barrier on the land side, they were defended by strong lines of wall. As a defence to the city from the Porta Collina to the Esquiline Mount, where it would otherwise have been but weakly protected, Servius Tullius constructed his famous Agger, a work of great magnificence, the vestiges of which are still very apparent.

Modern Rome, like modern Athens, has been transferred from the southern to the northern side of its ancient citadel; and in each case a diminution of strength has been compensated by the convenience afforded by a greater extent of flat ground.

The early history of Rome has been called

incredible, because no ceremony, or other memorial, commemorative of Æneas, was preserved in the city; but Æneas was never there, and even his descendants came not directly from Lavinium, but from Alba. Of those recorded in tradition as having been connected with the more ancient establishments on the site of the city, memorials did exist. A notice of the passage and club of Hercules, whoever he might have been, was preserved in the Forum Boarium. Cacus is said to have lived at the Porta Trigemina, and Roma Quadrata to have extended from the area of Apollo to the steps or stairs of Cacus, near the hut of Faustulus, where Romulus lived. We are also informed by the ancient historians of Rome, of the residences of the succeeding kings. Tatius, the contemporary of Romulus, lived in the citadel, which he fortified;* his habitation being on the spot afterwards occupied by the temple of Juno Moneta. Numa lived at first on the Quirinal, afterwards in the palace near the temple of Vesta; and the

* The substructions of the Capitol, however, in squared stones, possibly those yet standing under the Tabularium, were not erected till the year U. C. 400.

Janiculum, afterwards called Antipolis, (*vide* Pliny, lib. iii. 9,) was the place of his burial.* Tullus Hostilius resided at the temple of the Dii Penates, in the marsh, or Velia; Ancus Martius at the temple of the Lares, at the end of the Via Sacra; Tarquinius Priscus at the Porta Mugonia, above the Via Nova; Servius Tullius resided on the Esquiline, having rendered it safe by the erection of a wall and agger; and Tarquinius Superbus lived on the same spot. Now, it seems scarcely credible that all the houses of all the kings should have been recorded by history or tradition, if their existence was doubtful, and it is difficult to discover what advantage could have been expected from any inventions relative to the kings of Rome, in republican times, when the kingly name was odious, unless the inventions were such as tended to their disparagement.

* His tomb, says Pliny, was accidentally discovered there by Cnæus Terentius, in the time of the Prætor Q. Petilius, and was found to contain certain writings, professing the tenets of Pythagoras, which, being thought too philosophical for the spirit of the times, were burnt by the magistrates. (lib. xiii. 27.)

It certainly appears wonderful that Rome should have so rapidly increased in population and strength, as it is said to have done; but when the extraordinary means taken to secure this increase are fairly considered, the consequence seems natural. No other state ever pursued the policy of receiving, as an integral part of its own community, the entire population of vanquished cities. The prejudices existing between neighbouring states prevent, in general, the possibility of amalgamation; but, as the Romans had all to gain, and very little to lose, they were compelled to renounce these prejudices, and to become tolerant in every thing tending to the increase of their power. They adopted, therefore, the rites and religions of Sabina and Etruria without difficulty, though one of the first laws of the state had ordered that no strange gods should be worshipped. Under these circumstances, the rapid increase of population noted in the censuses, is no more than what might naturally be expected: the encouragements to settle at Rome were indeed so great, that several rich and powerful persons from neighbouring cities came thither with their dependents, of their own accord.

After the ruinous war with Porsena, the census shows that the population had considerably decreased: and this the more confirms the truth of previous enumerations; for it is quite clear, that some parts of the transactions with the king of Clusium have been suppressed by Roman historians, who were ashamed of confessing to what straits he had reduced their city.

One of the great causes of the strength of Rome, was its form of government, which, after the kings, still remained virtually unchanged; for the consuls retained the whole of the kingly power. So sensible were the Romans of the effect produced upon foreign nations by an absolute government, that they appointed a despotic dictator, on all occasions which demanded prompt decision and unity of action. Doubtless the Etrurian confederacy of the twelve cities, (at least before the capture of Veii, which was itself equal to Rome,) would, as in the time of Porsena, have been an over-match for the republic; but this confederation was now rapidly declining in power. Jealousies arose among the allied cities; and, under such circumstances, combinations, however numerically strong, must always

be weak in comparison with a state, the whole energies of which are wielded by a power, which is distinctly recognized and implicitly obeyed.

The patricians seem to have destroyed Romulus, probably because he had abridged their authority: the ambition of their views is at least evident, from the pretended apparition of the deceased king, which prophesied the grandeur of the nation. Thenceforward the king and the patricians seem to have made use of the people for their own sole profit; but, in process of time, the people, becoming wiser, compelled their masters to admit them also to a share of the plunder: and from that time the pillage of foreign communities became the interest and the aim of every person in the state. Acting on great emergencies under a dictator, the whole body seemed to have but one object in view, sacrificing, if requisite, every enjoyment, and often, under the specious name of patriotism, doing violence to their natural feelings, in order to secure its attainment.

The city of Rome was also most commodiously circumstanced for the accommodation of an accession of inhabitants; for, with the exception of

the two precipitous hills of the Palatine and the Capitol, the limits of all the others (which, as has been already observed, were only gentle declivities) might be enlarged to any extent. Cities placed on lofty and abrupt hills,—situations not usually chosen, unless present security is the only thing considered,—seldom become the capitals of great nations. Babylon, Nineveh, Rome, Thebes, London, Paris, Vienna, Madrid, and all other great cities, have nothing peculiarly lofty or defensible as to position, and are situated in extensive plains. There is nothing to prevent the extension of places so circumstanced, to whatever degree enlargement may be thought desirable.

Veii, with a ravine on all sides, could never have increased; Tarquinii occupied the whole of the height on which it stood; Cære was confined by its precipices, and Capena by its hill; Tusculum also and Præneste were perched on impregnable, and confined mountains. In short, all the cities round Rome were built rather with a view to safety than to conquest, or increase; it is not therefore so much to be wondered at, if, under such circumstances, city after city

fell successively within the power of Rome, excited as it was with the lust of universal conquest.

The population of Rome has been said to have amounted, at one time, to two millions; but this large number could not have been contained within a circuit of twelve miles. In a plan published by Sig. Canina, in which the Thermæ and other public buildings are laid down in their true proportions, it may be observed how small a space was left for the houses of the inhabitants.

Without discussing at length the subject of the Roman coinage, a few observations may be acceptable. At the end of the article *Etruria*, something has been already said respecting the rods of brass and iron used by the Etrurians as a medium of exchange. These bars, says Plutarch, were marked according to their value; and, from their shape, they were called oboli, or obeli. Numa coined money, both of brass and iron. Pecunia was derived from Pecus; and, according to Pliny, the coinage of Servius Tullius was stamped with the figure of an ox, and, in some instances, with that of a sheep. Silver, says the same author was not coined till the year U. C. 584.

Those who suppose that the ancients were ignorant of money and of writing, frame their theory in correspondence with their own preconceptions. Why should not the oxen of Homer have been money or bars, stamped with the figure of an ox, like the coins of Servius? In the life of Publicola, Plutarch says that the penalty imposed for disobedience to the consuls was a fine of five oxen, and two sheep; and he adds that the price of a sheep was ten oboli, and that of an ox a hundred. This was about the year 245 U.C. Had Plutarch confined his statement to the fact that the fine was to be paid in sheep and oxen, omitting the amount of money at which they were respectively rated, this passage would have been considered as a positive proof that money had at that time no existence.

As, says Varro, is derived from Æs. The names of unumpondus, assipondium, dupondius, &c., designated pieces of stamped metal, which were really, at one period, of the inconvenient bulk which these names express. During the first Punic war, the finances not sufficing for the expenditure of the state, the current value of the metal was successively augmented by the stamp to double and triple its real value.

After the defeat of the Antiates, the Romans may have considered themselves a naval power; for one of the oldest coins of Rome has the double face of Janus and the prow of a ship on the reverse; another coin has the head of Hercules, and on the reverse ΡΩΜΗΣ and the prow of a ship.

The elevations above the level of the sea of some of the principal buildings in or near Rome, may be acceptable. They are given in French feet.

	Feet	In.
The summit of the Tomb of Cæcilia Metella	228	8
The Cross of S. Bonaventura, on the Palatine	197	6
Tower of the Capitol . . .	290	6
St. Alessio, on the Aventine . .	243	7
Villa Torlonia, now Manescotti, on the Janiculum	335	9
Top of Villa on Monte Mario . .	440	0
Santa Maria Maggiore . . .	368	3
Quirinal Palace . . .	293	5
Villa Medici	245	2
Trinità dei Monti . . .	260	3

	Feet	In.
Summit of the Colosseum . .	219	0
St. Peter's	497	5

The last observation of the latitude of St. Peter's, by Calandrelli, gives 41° 54′; 8″ 5‴.

As books without number exist, descriptive of ancient and modern Rome; the object of this article has rather been directed to the consideration of circumstances which may not so frequently meet the eye of the general reader.*

Ronciglione.

A town of 3,357 inhabitants, between Monte Rosi and Viterbo, and the fourth post from Rome, on the road to Florence, by Viterbo. From its connexion with the iron trade of the isle of Elba, the town is in a flourishing condition. The iron, having been smelted at Bracciano, is brought in carts drawn by oxen through Oriolo to Ronciglione, and is thence conveyed to Rome.

Ronciglione is situated on the first rise of the country toward the Mons Ciminius. That portion of the town which is seated upon the rock,

* See Addenda.

is called Ronciglione Vecchio. The precipices are of so friable a texture, that large fragments have sometimes fallen, and precipitated a dwelling into the glen below.

According to the Peutingerian Tables, the first station beyond Sutrium, on the Via Cassia, was the "Vico Matrini;" it was distant from Sutrium six miles, and, from the present name of the Lacus Ciminius, (Lago di Vico,) may be supposed to have stood upon the banks of the lake. A deep rocky glen, in the sides of which are some sepulchral chambers, seems to prove that there was an Etruscan population here.

The Mons Ciminius, with the great Forest, (Ciminiæ Silvæ, or Ciminii saltus,) which Livy says was at one period an object of much terror to the Romans, and the Ciminius Lacus, where the town of Succunium or Succinium was, according to Ammianus, swallowed up by an earthquake, are all to the north of Ronciglione. Nothing can be more beautiful than this little lake in the hollow of a crater, with its pretty patches of arable and pasture land on its borders, and surrounded with all that is pleasing in the shape of mountain and wood. It is surprising

that the founder of the noble palace of Capraruola, which is at so short a distance, should not have selected a site where the peculiar charms of the lake and valley might have been fully enjoyed.

Pomponius Sabinus, cited by Cluver, in a note on Virgil's

> " Et Cimini cum monte lacum, lucosque Capenos"—
> Æn. vii. 697.

calls the " Vicus Cimini opidulum nuper dirutum ;" and Cluver wishes to show that Roncigliione was the Vicus.

It is said that the Via Cassia passed the mountain, so as to descend upon Vetralla, which has been supposed a corruption of Veteri Aulâ. Cluver says, that near it is a church, S. Maria di Forcassi, the remains of Forum Cassii. It appears that there is a modern road across the hill, running near the lake, which lies to the left, and that, after a steep ascent from the crater, it descends toward Viterbo. Another road coasted the other side of the Lago di Vico, and much of the pavement, and many of the bridges, remain. This also descended by a steep and difficult mountain,

in which are some deserted modern Osterie. This, or a pass near it, seems known by the romantic name of Roncesvalles, even to the peasants. A little to the left of this descent, is the village of San Martino, a dilapidated, but curious place; once the summer residence of the celebrated Donna Olimpia, whose chamber and furniture are still shown. There was also a college or school, now little frequented. The stream which runs through Ronciglione from the Lago di Vico, is commanded by sluices, which, during summer, are closed on Sundays, that the water may not run to waste.

Sabelli, *vide* History.

Sabina, *vide* History.

Sacco Muro.

A ruined castle of the middle ages, situated upon a knoll on the right bank of the Anio, at about six miles from Tivoli, and on the right of the road to Vico Varo.

Sacco Muro is chiefly remarkable on account of the ruins of a city (first noted in collecting

details for the Map) supposed by the learned author of a work on the *Via Valeria* to have been the city of Cameria. In the absence of positive proofs to the contrary, this name was for some time adopted, though it seemed strange that a place, shut out from the Campagna by high mountains, and with the important city of Tibur lying between it and Rome, should have contrived to quarrel, at so early a period of history, with that increasing capital, as Cameria is said to have done. Had there been a valley by which the Romans might have penetrated from Cænina (Ceano) to Sacco Muro, the difficulty arising from its position in the mountains behind Tibur might have been overruled; but this does not seem to have been the case. There is a path scarcely passable by the mountain goatherds up to the village; but no access by which an army could march.

Subsequent discoveries, however, made during the researches necessary for the construction of the Map, have rendered the supposition that Sacco Muro was the ancient Cameria still more improbable; for there is good reason to suppose this city to have stood in the immediate vicinity of Moricone. (*Vide* Cameria.)

It is not at all improbable that the ruins at Sacco Muro are those of one of the dependencies of Tibur; for both Tibur and Præneste were places of such importance, as to have had several small towns subject to them. These ruins are certainly those of an inconsiderable place, and not of a large town, as has been asserted: for it seems to have consisted of a very narrow inclosure, occupying, at most, the top of the hill, and not more than a quarter of a mile in length. In subsequent times, when the town no longer existed, its site appears to have been occupied by the extensive villa of some Roman patrician;* for on the extremity near Tivoli, is his reservoir, and the walls of the city were evidently at one time entirely covered with reticulated and rubble work of a later period.

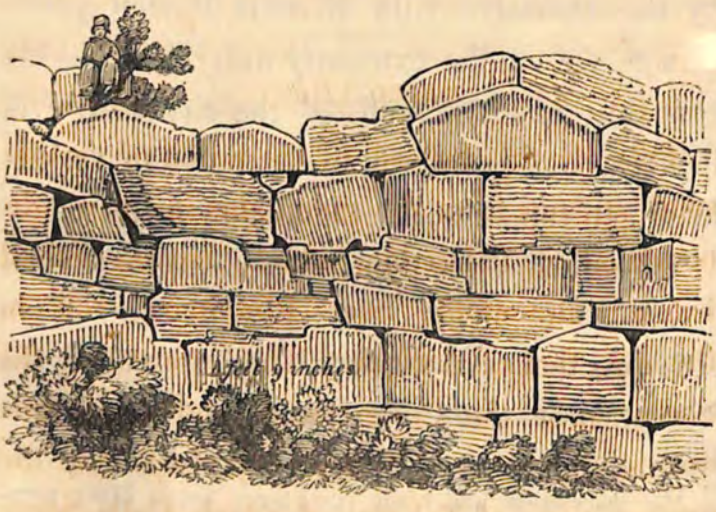
There was a road to the ancient town from

* It was by no means unusual for the Roman patricians to select the site of an ancient town for the erection of their villas.

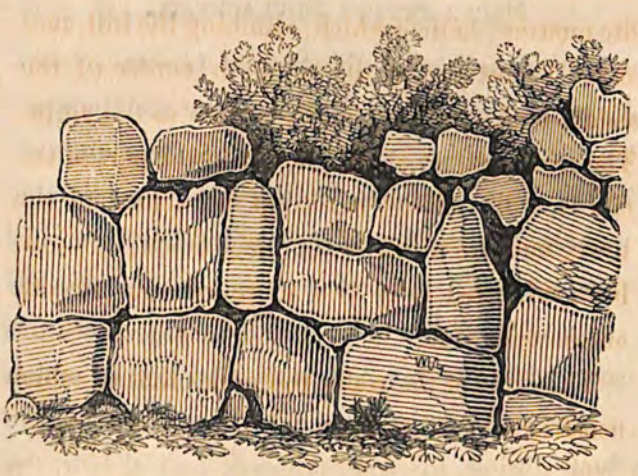
The inscription under the ruins near Sacco Muro commemorates a certain C. NENNIUS, who was Præfect of the Fabri at Carthage, and to whom possibly the Roman villa on the hill belonged.

the side of the river, and another from the opposite quarter; both of which, climbing the hill, met at the lowest part of the ridge, or centre of the saddle-back, and entered by a gate to the right. The road or street at the gate or lower part of the city is still visible; it ran up the centre of the town, and the width of the place could, at most, have admitted only two more narrow streets, one on each side.

The style of the walls resembles that of others constructed in limestone.



The masonry which supports the road from the Anio is of a ruder kind.



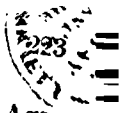
SACCO (*Rio.*)

This river is formed by the union of various small streams from the mountains in the neighbourhood of Palestrina, which, having united below Valmontone, near Pimpinara, run in the direction of Anagni. They are called the Sacco, near the Colle Sacco, and afterwards assume the name of Tollero; (perhaps from the ancient town of Toleria, of which Colle Sacco may possibly be the site;) near Ceprano, they fall into the Liris.

Sacer Specus Sublacensis.

The monastery of the Sacred Grotta (*Sacro Speco*) above Subiaco, is one of the most singular, as to position, and one of the most ancient in Italy. In the cave, in the lower part of the monastery, St. Benedict was hidden from his pursuers in a time of persecution: a marble statue of the saint, by Bernini, now occupies the spot, with an altar near it. A basket, in which a Roman Christian is said to have brought him food during his concealment, and a bell, by means of which he gave notice of his approach, have been carefully preserved. Martelli, the historian of the Cicolani or Equicoli, affirms that this cave was originally the oracle of the Faunus of Virgil, and that the people of the district were accustomed to offer young kids there, in the month of February, to Picus and Faunus; but his proofs are very slender.

In the year 936, Pope Leo VI, or VII, confirmed all the privileges of the convent of Subiaco, which had been devastated by the Saracens. It appears that every thing had been destroyed; for the account says, "Loco qui



Sublacus dicitur, igne consumptum, et ab Agarenis gentibus (the race of Agar) dissolidatum fuit . . . . . Exusta sunt universa instrumenta Chartarum, omnia, pariter cum subsidiis Monachorum." Notwithstanding their sanctity and riches, the monks do not seem to have been held in great estimation by their neighbours; for Pope John XII. was obliged to threaten the people of "Castello Sublaco" with his displeasure, if they continued to ill-treat the convent, or refused to restore to it all the places of which they had robbed it: and even the communities of other religious houses made no scruple of plundering them; for Pope Benedict, in 983, caused the abbot of SS. Cosmo and Damianus, to restore all he had unjustly withheld from the convent.

The Chronicon Sublacense contains a detailed history of the place from the year 595 to 1390, and is a very valuable document.

The present condition of the monastery is respectable, though not magnificent: the garden of St. Benedict, whose roses are ever in bloom, still continues to be religiously visited by the faithful, and, since the importation of the

Chinese plants, may continue in perpetual verdure and beauty, without the aid of miraculous interposition—which is said to have been, at one time, not unfrequent here.

SACRIPORTUS, *vide* PIMPINARA.

SAMBUCI.

A village on one of the hills east of Tivoli, containing 410 inhabitants: being decorated with several cypresses, it presents a very pretty appearance. It may be approached by crossing the bridge of the Anio at Vico Varo, or from the plain behind Tivoli, on the other side of the river. The valley of Sambuci is narrow, and watered by the Fosso Fiumicino, which falls into the Anio, not far from San Cosimato. Near Siciliano, this stream is called the Fosso Maestro.

SAN COSIMATO, *vide* COSIMATO.

SANGUINARA, *vide* AGYLLA.

SAN MARTINO, *vide* CAPENA.

San Silvestro, *vide* Rocca Priore, *and* Soracte.

San 'Stefano.

A large church and convent upon a finely situated hill near Fiano, overlooking the Tyber, as it flows between the territory of the ancient Capenates and that of the Curetes.

San Vito.

A small town, with a population of 1,687 inhabitants, situated between Genazzano and Pisciano, in the country behind the great range of the mountain of Guadagnolo. The road runs through a beautiful country, but is scarcely passable on horseback. The houses are disposed round a baronial castellated mansion, of the Teodoli family, on the declivity of a hill, and are exceedingly picturesque. Near the town is a high insulated knoll, like an acropolis, on which is placed a church, commanding a beautiful view of the woods and valleys and mountains around. Civitella is near, but the road is circuitous and bad.

San Vittorino, *vide* Arco di Olevano *and* History.

SANT ALESSIO, *vide* GROTTA PERFETTA.

SANT ANGELO IN CAPPOCCIO, *vide* ANGELO (ST.)

SANTA COLOMBA, *vide* CRUSTUMERIUM.

SANT ELIA, *vide* CASTEL DI SANT ELIA.

SANTA MARINELLA, *vide* MARINELLA.

SANTA MARTA.

A church on the Via Tiberina, about three miles from Scorano.

SANTA ROMANA, *vide* SORACTE.

SANTA SCHOLASTICA.

A monastery a little beyond Subiaco, and on the same side of the Anio.

In the cloisters, is an inscription, curious as a specimen of the Latinity of the time. "Sculam (*scalam*) quintanas et fenestras, cum pabimento, Quojutor, qui pro amore Dei et Beati Benedicti Abbati, qui in hunc locum magnum certamen habuit." Another inscription records the building of the church in the time of Pope Bene-

dict VII., A. D. 981. Another mentions "duos lacus, fluminis decursum, cum molis et piscariis suis." The lakes referred to seem to have been those formed by Nero, by the erection of dams across the Anio.

Santa Scholastica was the sister of St. Benedict, the founder of the neighbouring convent of the Sacro Speco. There were some curious books in the library.

Leaving the remains of Nero's house on the right, an easy ascent leads to the monastery of the Sacred Cave.

Santo Polo, *vide* Genaro, Mt.

Saracinesco.

A village, singularly perched on the summit of a green and remarkably-pointed hill, rising above Sambuci: it contains 526 inhabitants.

The chief person of the place, the priest or arciprete, says, that in a grotta are some paintings attributed to the Saracens, from whom the name of the place seems to have been taken; but whether it was at any time a settlement of these infidels is not clear. It is, however, cer-

tain, that not only the tradition of a Mahomedan population exists on the spot, but that the names of some of the inhabitants, among which is that of Almanzor, are purely Arabic. The girls are remarkable for beauty, and for the cleanliness of their persons, notwithstanding their poverty.

Even the best of the roads up to the town is bad, and full of loose stones; and towards the latter part almost impassable even for mules. Paths lead to Cereto, La Rocca, Vico Varo, and many other places. The view from the summit is fine. A brook from Saracinesco, called Fosso Pianicolo, falls into the Fiumicino.

There was another place of the same name, now destroyed, on Mount Peschiavatore, near Tivoli.

Sasso.

Sasso is a mountain, with a convent, not far from Cervetere, and one of the range of the hills of Tolfa.

Sassula; Saxula?

Both Sassula and Empulum were dependencies

of Tibur, and were taken from the Tiburtines by the Romans; Sassula in the year U. C. 401, probably by composition; and Empulum in the preceding year. (Liv. lib. vii. 18, 19.) "When Sassula was taken," says Livy, "all the others would have quickly shared the same fate, had they not been saved by a speedy composition and peace with the consuls:" so that we may suppose Sassula to have been the most important of the towns dependent on Tibur.

History has preserved no account of the foundation of the place. In later times, it seems clearly to have belonged to Latium, when the original boundaries of that region were considerably extended. Anciently, perhaps, it was within the limits of the Æqui; (which seem to have included Æsula;) but the residence of the Siculi throughout this country is too well established to permit us to doubt that the Siculi were driven from Sassula, as well as from the rest of the country, by the Aborigines or Casci, after their union with the Pelasgic colony. Probably the village of Siciliano, on the neighbouring hill, is the place to which the remnant of the first occupants retired. The walls of Sassula are

decidedly of the style common to almost all cities of Pelasgic construction.

The town was seated on an insulated hill, at the higher extremity of the valley of the aqueducts, rather more than two miles beyond Empulum, (Ampiglione,) and consequently between seven and eight miles from Tibur. The shape of the hill is that of an irregular triangle : on the summit was the citadel ; and from this, two walls ran down to the base, and were united by a third rampart, placed sufficiently high above the plain below, to answer the purposes of defence. This is the usual construction of the smaller cities of Greece ; and Sassula has, in every respect, the appearance of an Arcadian city, such as Psophis, or Orchomenos.

Of the walls, a great portion remains, and particularly of the lower range. They are constructed in large irregular blocks of the limestone of the country, and have, perhaps, more of the air of the Greek or Pelasgian fortifications of Arcadia than those which present a more intricate combination of polygons. They preserve, in fact, more of the horizontal tendency ; and must be the production of a people more ci-

vilized than the constructors of the rude terraces on the neighbouring hill of Siciliano.

On the side next to Empulum are the remains of a wide and handsome terrace or road gradually ascending from the plain to the gate of the city, which, from its construction, is sufficient to show that Sassula was neither mean nor barbarous. It is remarkable, that Sassula, like Empulum, has preserved something like a memorial of its name in the road, which runs to it along the valley, called the Via Sassonica.

The valley immediately below Sassula is narrow and stony: probably when this city was built, the security afforded by the neighbouring mountains may have been one of the motives for the selection of a confined situation in preference to a more convenient and expanded portion of the valley.

The inhabitants of Sassula were evidently the Sisolenses in Pliny's alphabetical list of those who attended the feast at the temple of Jupiter Latialis on Mount Albano; and, in all probability, those of Siciliano, the Sicani.

Satricum.

The precise situation of Satricum is doubtful ; but it must have been situated somewhere between Velitræ and Antium. It has been supposed to have stood upon the site now occupied by Conca, at which place are some remains indicative of an ancient establishment ; but Longula and Polusca are to be sought for in the same district, and documents are wanting to enable us to distinguish between them. (*Vide* Corioli.)

Saxa Puilia, *vide* Ficana.

Saxa Rubra.

A small place, nine miles from Rome, on the Flaminian road. The Jerusalem Itinerary calls the place Rubræ. The rocks which border this side of the valley of the Tyber from the ancient Mutatio, Ad Sextum, are remarkably red ; and from this circumstance the name was taken. Prima Porta, where the vestiges of an ancient town may be traced, very near the church and post-house, is exactly at the required dis-

tance from the ancient gate of Rome. It is probable that a road ran from the Saxa Rubra to Veii, about five miles distant. Two Tumuli lie nearly in the direction of that place; but the country in this neighbourhood has not been very carefully examined.

SCALZACANE, *vide* CÆNINA.

SCANDRIGLIA.

A town near Nerola, and formerly in the country of the Sabines; according to the last census it contains a population of 1,075 inhabitants.

A Greek inscription, found at Scandriglia by Cav. Bianchi, is interesting, and not known in England. It was restored by the learned Professor Quaranta of Naples.

ΑΙΛΙΑΝΩΙ ΤΟΔΕ ΣΗΜΑ ΠΑΤΗΡ ΑΓΑΘΩΙ ΠΙΝΥΤΩΙ ΤΕ
ΘΝΗΤΟΝ ΚΗΔΕΥΣΑΣ ΣΩΜΑ ΤΟΔ ΑΘΑΝΑΤΟΝ
ΕΣΜΑ ΚΑΚΩΝ ΑΝΟΡΟΥΣΕ ΚΕΑΡ ΨΥΧΗΙ ΑΡ ΑΕΙ ΖΩΝ
Η ΤΟ ΖΗΝ ΠΑΡΕΧΕΙ ΚΑΙ ΘΕΟΦΙΝ ΚΑΤΕΒΗ
ΙΣΧΕΟ ΑΝΣΤΕΝΑΧΩΝ ΠΑΤΕΡ ΙΣΧΕ ΔΕ ΜΗΤΕΡ ΑΔΕΛΦΟΥΣ
ΣΩΜΑ ΧΙΤΩΝ ΨΥΧΗΣ' ΤΟΝ ΔΕ ΘΕΟΝ ΣΕΒΕ ΜΟΥ.

In the original, the words are continuous;

but are here divided, in order to render the inscription more intelligible to the reader.

" To Ælian the son, both good and wise, his father, after the burial of his mortal spoil, has erected this eternal monument. A too powerful palpitation of the heart (root of evils) brought on the close of his existence, but his soul, the heaven-descended cause of life, shall be eternal. Cease, oh father! thy lamentations; mother! console my brethren; the flesh is but the garment of the soul; adore my God."

From the concluding words of the inscription, ΘΕΟΝ ΣΕΒΕ ΜΟΥ, it seems not improbable that Ælian and his father were Christians, and that their Pagan relatives are here exhorted to embrace the same faith. This renders the inscription peculiarly interesting.

Scaptia.

Scaptia, probably, was never a place of any consequence. It is classed by Pliny (lib. iii. 9) with Pitulum, Politorium, Tellene, and others, as having perished " sine vestigiis."

The town, or territory of Scaptia was possessed by the Pedani. (Festus *ad verb.* Scaptia tribus.)

Passerano (where there is a large castellated building, a great part of which is erected with ancient blocks, some of them perhaps *in situ,*) is generally supposed the representative of Scaptia. The valley above which it stands is pretty, and the principal building is picturesque.

During the construction of the Map a convulsion (probably volcanic) took place, which left in the valley below Passerano a small muddy pool.

Scarica l'Asino.

A place on the road from Rome to Porto.

Scarpa, *vide* Anio.

Scholla, *vide* Allia.

Scoccia Santa, *vide* Cænina.

Scorano.

A large castellated country house, situated near the bridge over the river now called Grammiccia,* on the road to Fiano by the Via Tiberina. Its foundations of large antique blocks, which may possibly be *in situ*, and the arch of the bridge also seems ancient.

A few miles higher up, and on the right bank of the river, stood the ancient Capena, the capital of the Capenates.

The road beyond Scorano, toward Fiano, has not been repaired in modern times, but is passable in summer, though somewhat difficult.

Scrofano.

A remarkable and sequestered village to the east of Monte Musino, containing 538 inhabitants.

Appearances render it highly probable that

* This river must have acquired its modern name from the extraordinary quantity of long grass with which the water abounds. The stream rises near Mt. Soracte, and its principal source is the Feronian fountain, now called Felonica, where were the grove and temple of Feronia.

Scrofano was once a species of Necropolis, either on account of reputed sanctity, or as belonging to the fundus of a noble family. There are many caverns, evidently sepulchral, cut in two ridges of volcanic rock, and in one place twelve or more niches, or columbaria. The inscription,

ΘΕΟΙΣΗΡΩΣΙ
ΜΦΟΥΛΟΥΙΟΥ
ΠΡΟΚΛΟΥ

given on a marble pedestal found here, shows that Marcus Fulvius Proclus had once an interest in the place. There was a Marcus Fulvius among the consuls.

A road from Prima Porta leads to the upper end of the village of Scrofano, which runs along the valley on the west of the Via Flaminia, and accompanies the brook which passes through the glen of Pietra Pertusa. But the best access to Scrofano is by the Flaminian Way; from which, at more than a mile beyond Borghettaccio, a bridle road descends to the valley of the Mola di Scrofano, where the stream is crossed by a high bridge. Vestiges of a good road are seen, and the rocks bear marks of hav-

ing been cut for its passage. Ascending toward Scrofano, the road is crossed, which anciently led from Veii to Capena.

From the upper end of Scrofano another runs on the right to Solferata, a village now deserted, two miles distant; on the left are roads to Formello, Campagnano, and the Madonna del Sorbo. That to Formello runs through an anciently excavated rock, leaving Monte Musino to the left. This singular hill is of easy ascent from the road, and may be said to touch it. (*Vide* Ara Mutiæ.)

Festus says of the word Oscum—"Eodem etiam nomine appellatur locus in agro Vejenti, quo frui soliti produntur augures Romani." No place could have been better suited to the college of the augurs than Scrofano, or the neighbouring Monte Musino, where something reputed holy, and very different from any thing else, certainly existed.

SERENE, *vide* ANIO.

SERRONE.

A town said to contain 1,600 inhabitants.

There is a great mountain, of the same name, between Vico Varo and Subiaco, on the opposite sides of which are Sambuci, and Anticoli.

Serrone is also the name of a place situated near Paliano.

Sette Bagni, *vide* Crustumerium.

Sette Bassi, *vide* Suburbanum Hadriani.

Siciliano.

Siciliano, or Ciciliano,* is situated on a lofty hill, the summit of which is capable of containing a city of considerable dimensions. On the south side it overlooks a pretty valley surrounded by mountains, of which the lofty summit of

* In records of the middle ages the latter orthography seems frequent. The *Juramentum Tiburtinum, (sub anno* 1141,) giving a list of places in the vicinity of Tivoli, constituting the Regalia Beati Petri, says, "Munitionem Pontis Lucani, Vicovarum, Sanctum Polum, Castellum Boverani, Cantalupum, Burdellam, Cicilianum." "Ciciliano, ubi ecclesia Sancti Donati," is mentioned also in the collection of Muratori, (*anno* 998,) and refers probably to the same place. But in other parts of the same charters "Siculini" is written with an S.

Guadagnolo forms the western boundary; and on the other side dominates the whole valley of Empulum and Sassula, as far as Tivoli. Standing at the point of union of these two valleys with a third, that of Sambuci, and thus commanding the passes by which they communicate, the place must have been important as a military station.

In various parts of the hill of Siciliano, and at various heights, are the remains of rudely constructed walls. Their extraordinary roughness proves them of the most remote antiquity; and this circumstance, combined with other considerations, render it highly probable that they are the remains of one of the towns of the ancient Siculi, to whom many places in the vicinity, as Tibur, Cænina, and Corniculum originally belonged. [The walls of Corniculum, at St. Angelo, of which a specimen has been given, are of precisely the same character; and that the Siculi were the founders of Corniculum, we are expressly assured by Servius.] The name also, Siciliano, proves strongly the probability of the supposition. Probably it was the capital city of this people, for which it was well adapted

by its advantages of situation in point of strength, and its importance as a military position.

The Sicani are recorded in Pliny's list of the people who attended at the feasts of the confederates on Mount Albano. The Sicani and Siculi, if not the same people, were intimately connected.

The road from Pisciano to Tivoli lies through the pass below Siciliano on the west, and that to Sambuci through that on the east. There is an Osteria in the pass, though a wretched one, so that travellers are not compelled to climb the hill to Siciliano. Near the Osteria is a fountain. On the hill of Guadagnolo, which forms one side of the hollow, are the ruins of the castle of Rochetta. From the Osteria is a steep descent to the ruins of Sassula.

Siciliano has at present a population of 1,000 inhabitants.

Siculi.

Dionysius (who passed twenty-two years at Rome, during the reign of Augustus, for the express purpose of studying the history and anti-

quities of the country) in the beginning of the second book of his history, informs us that "the first people known to have possessed the soil of Rome were certain indigenous barbarians called Siculi, who occupied also many other parts of Italy, and of whom neither few nor mean monuments remain." Even in his time several places called Sicula still existed—indicating the ancient establishments of the nation.

The Siculi were evidently a mixture of the barbarians of the country, with Greeks in the lowest state of civilization. (*Vide* History.) Philistos of Syracuse has called the Siculi, Ligurians; (and such might have been the origin of the barbarian part of the nation;) but Antiochus of Syracuse, according to Dionysius, calls them Greeks, and says they were descended from the Œnotrians, and were established in Samnium and Sabina.

According to the accounts left us by the ancients, the Siculi once extended from the valley now called Cicolani, and the neighbourhood of Reate, (from which Dionysius says the Umbrians expelled them,) to Præneste, Aricia, and the country of the Rutuli. It might be shown that the Æquicoli were originally Æquo-Siculi, or a

mixture of Opsci and Siculi, the Q and the P being frequently used in old Latin indifferently. That the name Cicolani is derived from these two tribes cannot admit of a doubt; but as we have no account of Siculian walls, the ruins now remaining in that valley must be attributed to the Pelasgians, who, united with the Casci, expelled the Siculi from those parts, and finally from the whole of Latium, three ages previous to the Trojan war.

When Dionysius says that great vestiges of the Siculi remained, as testimonies of their ancient occupation of the soil, he seems to have alluded to their walls; though it does not appear that the towns of the Siculi were regularly fortified. The walls of Cornicŭlum, or St. Angelo, and those of the hill of Siciliano, seem, however, to have been of a more barbarous and less scientific construction than those of other places, and in their present state suggest the idea of a ruder people than the Pelasgi. The interstices between the masses of stone (though of course considerably enlarged by time) seem as if they had been always great; and these, if not filled up, must have rendered the walls

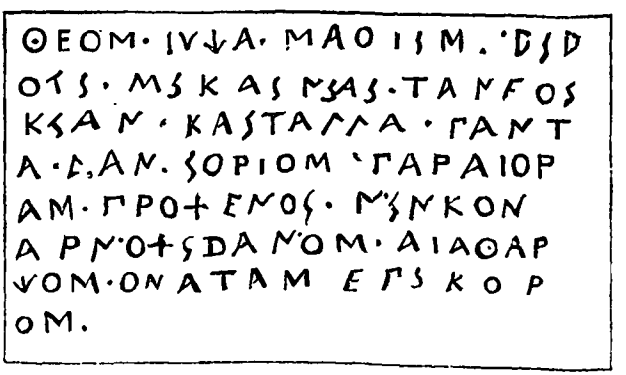
almost useless, affording to an enemy the means of ascent.

It might, however, be unsafe to pronounce them Siculetan remains; for as the first Pelasgians, or Aborigines, lived without walls, the Siculi, a still more barbarous people, over whom they triumphed just before the arrival of the second Pelasgic colony, can hardly be supposed to have had them; and the memorials of their name, of which Dionysius speaks, may have been only the names or the sites of places.

How far the Siculi extended to the south does not seem clear. Sigonius discovers that Capua was anciently called Osca and Sicopolis, as well as Vulturnum; and perhaps there are traces of the name even among the distant Lucanians.

The Sicani, who were the same people, are said to have been chased away by the Ligurians. The Siciliotæ are synonymous with the Italiotæ. "There is yet a place, not far from the Fucine lake, called Goriano Siculi. Near Athens there was a place called Sicelia; of which, the roughly built walls, on an eminence at the base of Hymettus, nearly in a line between its summit and the Acropolis, are probably the remains.

The celebrated Lamina Borgiana, found near Petilia in Calabria, in 1783, is of such consequence with regard to the history of the Siculi, or Sicani, that its insertion requires no apology in a work, one object of which is to afford proofs, from existing documents, of the truth of the generally received opinions, with regard to very ancient nations.



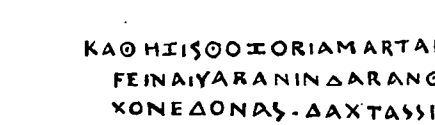
Or, Θεος τυχα Σαοτις διδοτι Σικαινιαι ταν Ϝοικιαν, και τα αλλα παντα, &c.* Dea Fortuna Servatrix dat Sicainiæ domicilium, et alia omnia, &c. Nothing can be more curious than such a monu-

* Hesychius shows that such words as could be gathered of the Siculian language were Greek.

ment; being of the highest antiquity, as is proved by the Pelasgic letters and Pelasgic Greek; and treating of circumstances connected with the history of a people who were finally expelled from their original territory as much as eighty years previous to the war of Troy. It is now in the Borgian collection at Naples, and was accurately copied in fac simile by Mr. Laing Meason for this work. Bronze was a metal of some value, when so small a piece was consecrated to so remarkable a service. The bronze must have been fastened, or let into a stone. That it is no forgery is certain, for those who first attempted to explain it thought they had discovered three new letters, which more recent information proves to be by no means rare.

The Siculi, when they first took possession of the soil, are said to have found in the eastern part of Italy, where it was natural they should first settle, some barbarians called Choni. These almost appear in the light of a romance; indeed the Siculi themselves, and even those who expelled them, are generally viewed with the same scepticism; but

the Chonedonas are mentioned in an inscription found near Basta, in the ancient Messapia, of which the beginning, preserved by Lanzi (p. 620) from Galateo and Justus Lipsius, runs thus—



which Lanzi proposes to read—Καθιζεστω. τα. ορεα. Μασσαπιδος. αστει. Βαστα. &c. In the third line we find the Chonedonas, the people in question; so that in the seventy-fourth olympiad, when a war of limits, (mentioned by Diodorus,) took place between the Tarentines and the Iapygians, the name was known. In the last line the Œnotrians also seem to be named.

Signia; Segni.

The ancient town of Signia was "in Monte Lepino." (Colum. R. Rust. 10.) At Segni, its modern representative, are remains of its ancient wall and gate, which are given in Plate

XII. of Micali's "Monumenti Antichi d'Italia, 1810."

A colony was sent to Signia under Tarquinius Superbus, U. C. 246, as a check to the refractory tribes of the Volsci and Hernici. The inhabitants, therefore, were Latin, though the city, like Norba, was in the Volscian territory. It was afterwards enlarged, according to Livy, (lib. ii.) when, in the consulate of Appius Claudius and Publius Servilius, a second supply of inhabitants was sent. Frontinus, with regard to the walls of the city, says, "Signia, muro ducta colonia, à militibus et triumviris munita."

SIMBRIVINI (*Montes,*) *vide* ANIO.

SORACTE (*Mount;*) SORACTES; SAURACTES; ST. ORESTE; SAN SILVESTRO.

Soracte, rendered familiar by the well known ode of Horace, commencing

> "Vides ut altâ stet nive candidum
> Soracte,"—(Ode I. ix.)

is of so peculiar a form, and is at the same time so completely insulated, that it is impossible not

to be struck by the singularity of its appearance. But the most curious circumstance connected with it, is that the mountain, an enormous mass of calcareous rock, should rest upon a basis of tufo which seems to have thrust it at once upwards from the bowels of the earth. Near the base a clear and decided horizontal line, may be seen on the ascent to the town of St. Oreste, marking off the limestone from the tufo; and the extraordinary and sudden change of stratum cannot fail to strike even an inexperienced eye. From the appearance of the mountain and its precipices on its western side, it is to be presumed that the limestone strata are inclined at about forty-five degrees from the horizon from west to east; but this is a circumstance deserving accurate investigation.

A cross road, which turns from the Flaminian at an Osteria about eight miles short of Civita Castellana, leads to Sant Oreste, which is distant about ten miles from that place, and twenty-seven from Rome. It is extremely probable that the ancient Flaminian ran nearer the foot of Soracte than the modern road.

Mount Soracte is somewhat less than four miles

in length ; and its nearest point is six miles from Civita Castellana. The ascent to the town of St. Oreste is practicable in a carriage with four horses, but the harness should be strong ; for the road being very steep, and constructed in the form of steps, the strength of the animals and of the tackle is much tried ; while there being no parapet, an accident would be fatal. There is a sort of isthmus connecting the hill of the town with the rest of the mountain, whence the views are very fine. The upper part of the road, though still steep, is less dangerous. On the right, before entering the gate, is the mansion of a rich family, by whom strangers are kindly permitted to lodge in their house.

The town has 1,051 inhabitants ; it is not clean, and is so built that few of the houses enjoy the beauties of the surrounding country. Either horses or mules may be procured in order to ascend to the summit of the mountain, which is thus rendered a task of little difficulty and of great gratification ; the monastery of San Silvestro being no less than two thousand two hundred and seventy French feet above the level of the sea.

SAN SILVESTRO.

The road from the town to the summit of the mountain being frequented by pilgrims, is much better than might have been expected, and after a short distance enters an agreeable forest, consisting of trees not common in the southern parts of Europe. The high elevation of the spot above the plain, and its exposure to the north-east, seem favourable to this grove, to which Horace apparently alludes.

The western side of the mountain is a range of precipices; the peak nearest the town of Sant Oreste is a naked rock; on the next stands

the church of Santa Lucia; on that beyond, the Madonna dellè Grazie; on a projecting shelf near this, the church of St. Antonio; and upon the central, or highest top, is the convent of San Silvestro.

The peak of San Silvestro, with its little church and convent, is one of the most beautiful points which can possibly be visited. According to Baronius, Carolomannus, the eldest son of Charles Martel, who retired from the world about the year 747, was the founder of this convent. Saint Silvester also, to whom Carolomannus dedicated his convent, had for some time resided in Soracte, having probably chosen it as a place of refuge from persecution: living, however, till the period of the conversion of Constantine the Great, he became Pope, A.D. 314. How much of the little convent on the summit of Soracte may have been the habitation of Saint Silvester, and how much Caroloman added, or whether the second convent was entirely his own, would be difficult to decide. The whole is built with primitive simplicity, and, as a Christian edifice of remote antiquity, possesses considerable interest. The inhabitants of Sant Oreste still show the little garden on

the north of the convent, where they assert that San Silvestro planted his turnips in the evening for the dinner of the ensuing day.

Saint Silvester is usually painted with a dragon at his feet, having been said to have compelled one which had done much damage in the country to keep within its cave, by placing a cross at the entrance. The legend is supposed to have been founded upon his suppression of the worship of the Epidaurian serpent at Rome.

From San Silvestro, the Tyber with its numerous windings, is seen issuing from the woody hills beyond Magliano of Sabina, and its course may be clearly distinguished as it flows between the territory of the Capenates, and the plains below Nerola, Monte Libretti, Moricone, and Mounts Pennecchio and Genaro. The high citadel of Palestrina, the range of Lepinus, Mt. Albano, and, in short, the whole Campagna di Roma, are also visible; in another direction are the castle and lake of Bracciano, and the peak of Rocca Romana; and in another the beautiful villages of Fara, Farfa, Filacciano, Torritta, Nazzano, Civitella di San Paolo, and

the site of Capena, with the valley of the Grammiccia below. From so commanding a position the apices of a great number of triangles were easily observed.

Upon the isthmus uniting the town to the rest of the mountain, the road from San Silvestro to Sant Oreste, receives that from Rome on the west, and that from Santa Romana on the east. At the church of Santa Romana, on the eastern side of the mountain, and toward the base, is a grotta reputed sacred, and in ancient times dedicated to some deity. Near the church are also certain deep fissures in the mountain, called Voragini, out of which issue strong gusts of pestilential wind, proceeding probably from the bed of tufo below the limestone strata. Still further on, in the plain between Soracte and the Tyber, a strong stream gushes from the ground, called Acqua Forte. Its position is such that it can scarcely have been the Aqua Viva of the Via Flaminia, for the Flaminian Way cannot be supposed to have left Soracte to the left; but the direction of the ancient Flaminian, from Ad Vicesimum, or at least from Villa Rostrata to Ocriculum, has not yet been

satisfactorily determined.—The ancients probably allude both to the fountain and to the Voragini of Soracte more than once. Varro is cited by Pliny, (xxxi. 2,) as mentioning a fountain on Soracte four feet in width, which flowed on the rising of the sun, and seemed to boil; near which birds having drunk lay dead. Servius (in Æn. xi. 785) relates a story of some shepherds who were sacrificing to Pluto, when wolves fell upon, and bore off, the victims from the fire. The shepherds, in pursuit of the wolves, came to a cave, whence issued a pestilential vapour, which destroyed those who approached it. A malady was the consequence, and the oracle announced that the only remedy was to do as the wolves did, that is, to live by rapine. Pliny (lib. ii. 93) says—"In some places there is a deadly vapour, either issuing from ditches or from the nature of the place; some are fatal only to birds, as at Soracte." Strabo (lib. v.) and Pliny (vii. 2) speak of the practice which prevailed among certain families upon this mountain, of walking with their naked feet on burning coals, and of their being protected from injury by the deity of the place.

"Soracte," says Servius, "is a mountain of the Hirpini on the Flaminian Way. In consequence of the above story of the wolves, the inhabitants were called Hirpini, wolves being in the Sabine tongue called Hirpi: their name Sorani, was derived from Soranus, the father of Pluto, to whom wolves were sacred." (Serv. loc. cit.) The wonders of the Voragini of Santa Romana are without question the legitimate descendants of the miracles of the Plutonium of the Hirpini.

Virgil mentions the "Soractis arceis," which could be no other than Sant Oreste. Apollo, says Virgil, was the "Sancti custos Soractis;" San Silvestro occupies probably the site of his altar or temple; and his grove may have been that which is passed in the way to the modern convent.

Sorbo, (*Madonna del,*)

A large church and convent not far from Baccano, and to the left of the road. It is prettily seated upon a rock in a deep and well-wooded valley, watered by a branch of that stream, which, after receiving the waters of the

emissary of the lake of Baccano, runs into, or forms the celebrated Cremera.

Spino.

The Spino, the Nodinus, and the Anemone were certain rivers mentioned in the prayers of the Augurs. (Cic. de Nat. Deor. iii. 20.) Cluver thinks one of them a brook falling into the Tyber in a meadow beyond the church of San Paolo Fuori le Mura. Another, perhaps the Nodinus, may be that which comes from the Tre Fontane. The Anemone is commonly supposed the Almo.

Stabia, *or* Stabbia.

A village of 669 inhabitants, in the Agro Romano.

There is another Stabia on the Flaminian Way—a deserted Osteria, not far from Mount Soracte.

Statua.

A place upon the Via Aurelia, so called, as is supposed, from a statue found there. It is

marked in the Map, about two miles before the post-house of Monterone.

Stazzano, *vide* Cameria.

Stellatinus Ager, *vide* Castel St. Elia.

Storta, *or* La Storta.

Storta, or La Storta, is a small village on the Via Cassia, consisting of little more than the post-house and its appurtenances ; it stands on a high situation, and is rather more than nine miles from Rome. Isola Farnese, and the ruins of the ancient Veii, are near it on the right ; and on the same side a white farmhouse called Pino is seen in the distance.

Strada del Vescovo.

A small portion of an ancient cross road, deriving its present name from having been restored by some bishop in modern times, though now again out of repair. It leaves the post road to Albano, near Frattocchie ; and from its direction seems to have been the ancient communication

between Bovillæ and Gabii, or perhaps between Ardea and Lavinium, and Tibur.

Subiaco, *vide* Anio.

Suburbanum Commodi.

The ruins of this villa are at Roma Vecchia, on the Via Appia. Several rooms remain; and Triclinia, and even the vestiges of a theatre, may be observed.

Suburbanum Hadriani.

Sette Bassi is probably the site of Hadrian's suburban villa; though perhaps the name may be derived from a certain Septimius Bassus. The ruins are, however, sufficiently imperial, and cover a great space. There are two stories of windows, and the whole merits more attention than has yet been bestowed upon it. It is very near the Roma Vecchia of the Via Latina, and is seen on the right of the road to Frascati, just before that to Grotta Ferrata turns off at the Torre di Mezza Via.

SUTRIUM ; Σατριον.

Sutrium was a town of ancient Etruria ; the modern town, Sutri, occupies the exact site of the original city.

The road through Sutrium from Rome is thus given in the Tables :

	Mill. Pass.
Ad Sextum . . .	VI.
Veios	VI.
Sutrio	XII.
Vico Matrini . .	
Foro Cassi . . .	IIII.
Aquas Passaris . .	XI.
Volsinis . . .	IX.

The twenty-four miles here given, as the distance from Rome to Sutrium, are evidently too little ; and certainly the distance between Veii and Sutrium is much more than twelve miles. Thirty-three miles, as given in the Itinerary, is perhaps the more correct distance.

Baccanas . . .	XXI.
Sutrio	XII.
Foro Cassi . . .	XI.
Vulsinis . .	XXVIII.

Sutrium fell at an early period into the hands of the Romans. In the year U. C. 366, it was besieged by the Etruscans, to whom it was compelled to surrender, but was almost immediately retaken by Camillus. (Liv. vi. 3.) The contests to which, from its alliance with Rome, it continued to be much exposed on the part of the Etrurians, seem to have quickly ruined the place; for only seven years after the sacking of Rome by the Gauls, it stood in need of a colony, as well as the neighbouring Nepete. (Vell. Pat. i. 14.) The situation was too strong to be neglected.

Sutri is placed on an insulated rock, attached to the adjacent table-land, only by a very narrow isthmus, at its northern extremity. Near the gate on that side, is a deep valley on the left, with rocky sides, in which several sepulchral chambers are pierced. On the right, a steep road descends to a beautiful valley, with a stream; and to the right of this, is another insulated rock, with cypresses—the site of a most picturesque convent. The rock of the city, which is to the left of this road, retains in many places the ruins of the ancient Etruscan walls of tufo, very similar in construction to those of Nepi.

At a gate opening to this valley, many courses of the walls of Sutrium still remain; but it should be observed, that the Etruscan and the Roman method were so similar, that it would be useless to speculate on the period of their construction. From their position, however, upon inaccessible rocks, where they could not be easily destroyed, it is probable that such as remain are of high antiquity. Further on, is another gate, called the Porta Romana Vecchia; so that the present Porta Romana, at the south point of the rock, may be supposed to have been newly opened, for the convenience of carriages.

At the foot of an eminence of the same nature as that on which Sutri itself stands, is an ancient amphitheatre, cut out of the tufo rock.

Near the town, they show the grotto, in which, according to their tradition, Orlando was born. It is an Etruscan sepulchre, supported by a pillar of tufo in the centre: near it is a spring.

The modern town does not seem to be in a decaying state, having 1,499 inhabitants; but the situation is such that its extent cannot possibly be increased. The houses touch, so as to

form a wall along the precipice. Among the most considerable buildings, is the Seminario, overlooking the western valley. The whole has an interesting air of antiquity.

The road from Ronciglione to Sutri, though not good, is practicable in a carriage; but the country is not pretty.

The road to Rome descends from the Porta Romana into the valley, in which, at a short distance from the town, is a ridge of rocks on the right, hollowed into sepulchres, more numerous, and more curious than any which can easily be visited by a carriage-road, though not at all comparable to those of the valley of Castel d'Asso, near Viterbo. The Etruscans, availing themselves of their soft volcanic rocks, seem to have indulged a taste for excavating, in the faces of these precipices, a series of sepulchral chambers, in all parts of their country where nature supplied this convenient substance. Many of the tombs near Sutrium seem to have been fronted with stone of a more durable quality, if we may judge from certain cavities which appear expressly cut for the reception of architectural ornaments.

It is highly probable, that not far distant from these tombs the Via Cassia turned off to the right, in the direction of Monte Rosi ; (Rossulum ;) for it did not, as at present, pass directly to the Mons Ciminus at Ronciglione and the lake of Vico, though there are many sepulchral caverns in the glens of Ronciglione to prove that it was an Etruscan town ; and Vico seems to remind us of the Vico Matrini of the Tables. Perhaps the Cassian Way went to Vico from Sutrium, and then passed through a gap in the mountain toward the plain of Viterbo, near which the baths of the " Aquas Passaris" have lately been excavated.

The modern road from Sutri to Monte Rosi follows for a long time the ancient Way to Nepi, and turns into the post-road to Ronciglione, near certain sulphureous springs. Hence, having turned to the right, this road falls into a third, between Nepi and Monterosi, where, again turning to the right after passing the lake, it reaches that town.

Sutrium has been but little examined, but may be considered an interesting field for antiquarian researches. The people are persuaded

that Pontius Pilate was born there, whence the inhabitants have inherited a bad character.

TARQUINII, *vide* ETRURIA.

TELLENÆ; TELLENE; Τελληναι.

Strabo says that Tellenæ was not far from Rome; and he speaks of the place in connexion with Aricia and Antium. It was a Latin population.

"Tellenis Ficanâque captis," says Livy, (i. 33,) Politorium inde rursus bello repetitum." Now, Ficana is known to have been at Dragoncelle, on the Tyber; so that, supposing these places to be named in the order in which they were taken, Ancus Martius seems to have come down the Via Laurentina to Tellenæ, thence turning down the river of Decimo to the right, to have proceeded to Ficana, and from Ficana to Politorium, in the interior. It is remarkable, that the stream which runs into the Tyber at the Osteria di Mala Fede, near Ficana, receives one which crosses the Via Ardeatina at Schizzanello, and that passes, in its upper part, not far from the ruins at La Giostra, which we have supposed

Politorium: there is a road also, which runs from Pinzarone in the valley of Decimo, by the Salita della Mandriola, precisely in the direction of La Giostra; and in the absence of all better documents these roads, which now seem nearly deserted, may be considered as having once connected two towns. It would at least seem to point out that some place must have existed in the valley of Decimo; and indeed it is difficult to conceive that so favourable a region should not have attracted settlers in the very earliest period. Toretta, therefore, may have been the site of Tellenæ; but both Monte di Leva and Castel Romano demand examination.

Dr. Sickler, who has taken some pains to form an idea of the distance of doubtful places from Rome, gives ten miles as that of Tellenæ; which answers well to the valley of Decimo.

Tepula Aqua.

The Tepula rises two miles to the right of mile II. on the Via Latina. The Aqua Julia, taken from other springs twelve miles distant, seems to have been united with it, U. C. 719.

The Tepula is supposed by Cluver to have been the Marrana, which had its source in the Alban hill; but Frontinus says it was brought U. C. 627, from the Tusculan lands of Lucullus.

Testa di Lepre.

A farm-house, situated in the country anciently called Septem Pagi, between the Tyber and Cære.

Tiber, *vide* Tyber.

Tibur; Tibori; Tivoli; Τιβερα· Τιβυρον· Τιβυριϛ.

At the earliest period noticed in history, Tibur was a city of the Sicani; for Tibur, or a part of it, probably the citadel, was in very ancient times named Siculetum or Sicilio. The Sicani had also another town in the neighbourhood, of which the modern Siciliano perhaps occupies the site. This town was further up in the mountains, and Siculetum appears to have been a smaller establishment of the same people, "who,"

says Dionysius, (lib. ii. *ad init.*) "left among other not obscure traces of their existence, the name of Sicula given to many of their settlements, which still exist."

The Siculi were in possession, when, as Solinus says, (cap. viii.) Tiburtus, or Tiburnus, with his brothers Corax, and Catillus the commander of the fleet of Evander, sons of Amphiaraus, quitting Greece on account of family misfortunes, came to Italy, and expelled them.* Cato, who had made the antiquities of the country his study, is given as an authority for this statement; but he says that Catillus was an Arcadian, who, settling in Italy, had three sons, Tiburtus, Corax, and Catillus. Catillus, the son, therefore, made the settlement, and gave it the name of his eldest brother; and it must have been the citadel, which existed

* We have, however, the testimony of Dionysius himself, that it was the Aborigines who built Antemnæ, Fidenæ, (Tellene being an error,—*vide* vol. i. page 429, note,) Ficulea, and Tibur. If Evander be supposed to have come to these places from Palatium near Reate, instead of coming direct from Greece, this supposition would explain why the followers of Evander, the founders of Tibur, are said by Dionysius to have been Aborigines.

before the expulsion of the Siculi, and was called Siculetum, or Sicilio.

In one of the indexes to the Latin translation of Dionysius by H. Stephanus, Tibur is said to have been an Alban colony; but this circumstance is not to be found in the original text.

Tibur is not mentioned in Pliny's list of the Latin confederates, who were accustomed to meet at the temple of Jupiter Latialis on Mount Albano: perhaps being superior in opulence or force, the Tiburtines may on this account have slighted the alliance; and it is only by supposing them to have been a powerful people, that we can satisfactorily account for their having so long escaped subjection to Rome; for, though frequently at war with the Romans, it was not till the time of Camillus, (Liv. viii. 13,) that they were finally reduced.

Tibur was so near the country of the Sabines, which extended from the Nar to the Anio, that it has been sometimes carelessly considered as in that region; but being chiefly on the left bank of the latter river, it was really in Latium. When the ancients speak of their Sabine possessions at Tibur, we must, in strictness, sup-

pose their villas to have been on the right bank of the Anio.

The Tiburtines encouraged the Gauls in their inroads into Latium; and received them also into their city, when driven out of Rome by Camillus. (Liv. vii. 11. *et alibi.*) In the year 396 U. C., they ventured to attack Rome itself. (Liv. vii. 12.) Though easily repelled, the attempt shows that Tibur was then a powerful city, and proves how improbable it was that Cameria should have been situated at Sacco Muro in the rear of Tibur, which, in the times of Romulus or the Tarquins, was more powerful than Rome. (*Vide* Sacco Muro.) The power of Rome having very much increased before the year U. C. 400, the Tiburtines lost two of their dependencies, Empulum and Sassula, and their other towns (*vide* Livy) were saved only by a timely treaty of peace. This shows that Tibur possessed at least four tributary towns: its territory, according to Tacitus, extended to Sublaqueum in the region of the Æqui.

The beautiful circular temple, supposed that of Albunea, (the Tiburtine Sybil whose books of prophecy were preserved in the Capitol,) and the

remains of a Doric temple near it, are well known. There was also a temple of Hercules, whence Augustus borrowed the treasures which the piety of ages had collected, and from which the city was styled Mœnia Herculis: the grove of Tiburnus probably occupied the rough ground near the cascade.

Dr. Sickler gives a list of objects in this neighbourhood, of which vestiges are supposed to exist. Among the villas are those of Vopiscus, of Catullus, of Horace, of Tibullus, of Q. Varus, of Ventidius Bassus, of Cocceius, of Munatius Plancus, of Mesius, of Lepidus, of Cœlius, of Cynthia, of Paternus, of Mecænas, of Sallust, of Rubellius, of Capito, of Piso, of Cassius, and of Brutus. The villas of Popilius, of Ælius Ruber, of Flaccus, of Atticus, of Syphax, of Turpilius, of Valerius Maximus, and of several others, are also mentioned. Among the aqueducts, traces of the Anio Vetus, the Anio Novus, and the Aqua Claudia, may be seen. There are also remains of the temple of the goddess Tussis, and of some other buildings; but these are so well known, that it is unnecessary to recapitulate them.

The wall which supported the terrace of the villa of Brutus, is among those called by some antiquaries Cyclopian; but it is, in reality, Pelasgic. That of Bassus also has a wall of like construction, and many of the villas near Tibur were supported by terraces upheld by similar masonry; proving that this style, which had been adopted by the Romans at a remote period, was still common in the early times of the empire. One of these terrace walls near Tivoli, called the Villa of Fuscus, below the Strada di Carciano, is supported by more than a hundred feet of Roman masonry of a lower period; but this wall may have undergone subsequent repairs.

The walls of the city of Tibur were constructed of volcanic stone, cut probably in the Vallata degli Arci, where not only the lowest part of the valley consists of tufo, but also several of the small eminences. It is remarkable, that they are of regular blocks, instead of being, as might have been expected, of the polygonal masses of Pelasgic architecture.

The walls of Tibur were much damaged by one of those extraordinary floods by which the Anio is not unfrequently swollen. The floods of

this river are noticed by the ancients. Pliny (lib. viii. epist. 17) mentions one which "destroyed woods, rocks, houses, and sumptuous villas, and works of art." The great flood of November 1826, carried away the church of Santa Lucia, and thirty-six houses situated not more than two hundred yards from the temple of Vesta. The rock also below the temple, has suffered from the violence of the torrent, so that, without some means be taken for its preservation, this great ornament of Tivoli may in time be destroyed.

Mt. Catillus has usually been supposed that branch of Mt. Peschiavatore which ends in a peak opposite the circular temple. Its name may have been derived from the villa of Catullus, which stood below. On that rocky mountain, however, there is but little space for the planting of vines, which Horace recommends. The name of Monte Ripoli seems corrupted from Rubellius, the proprietor of one of the Tiburtine villas; a church of the Madonna also has preserved the name of Quintilius, and Pons Aureus may perhaps be recognized in the Ponte dell' Aquoria.

The ancient road from Tibur to the bridge

called Ponte Lucano ran in a direct line from the town. The pavement is yet distinguishable, and the road, though not good, is practicable; but carriages generally ascend to the town by a new and less difficult road. A considerable portion also of the beautiful pavement of the old road below the Villa d'Este, which crosses the Anio at the Ponte dell' Aquoria, still remains in very tolerable preservation. The ancient Via Valeria, (some vestiges of which may still be seen,) appears to have crossed the Anio by a bridge, situated much higher up the stream than the modern bridge at the cascade.

In modern times, Tibur, having been destroyed by the Germans, was restored by the Emperor Frederic Ahenobarbus.

It would be useless to dwell longer upon this article, numerous accounts of the place (which may be procured at Rome) having been already published by Professor Nibby, Dr. Sickler, Sig. Sebastiani, and others, who have detailed all that is known either of Tibur or of Tivoli, its modern representative: but a brief notice of the various small streams in the vicinity of Tivoli may not be unacceptable.

The small district situated near the villa of Hadrian, and between Corcollo and Gericomio, contains many little valleys, down each of which run streams, which, in some places, are crossed by aqueducts of ancient structure, such as the Ponte di Sant Antonio, Formarotta, Ponte San Giovanni, Ponte di San Pietro, and Ponte Lupo. These glens and their aqueducts have been carefully examined by Mr. Dodwell, from whose MSS. the following notices are extracted:—

"After the Colle di S. Stefano, (a pretty elevation with ruins, behind Adrian's villa,) a steep road leads down to the Fosso della Femina Morta, and crosses by a bridge called Ponte Terra. This stream rises at Pometa, and running under Ponte Pomata and Ponte Rotto, is said by the peasants to fall into the Anio at Resicola. Below Gericomio, under an oak tree, is a fountain, not far from which are some Roman ruins of *opus reticulatum*, with a reservoir called Le Caselle. Near this stands a house called Acqua Ramenga, and below, in the tufo rock, is an alcove or schola. To the south-east, is the Ponte di Sant Antonio, a picturesque aqueduct, with a church. South of Acqua Ramenga,

on a rock, is La Toretta, and near it the ruins of La Faustiniana, of reticulated masonry, probably the villa of an Empress Faustina. The Valle delle Molle, perhaps delle Mole, has the ruins of a fine aqueduct of two rows of arches. All these glens, and especially the ruins of the ancient aqueducts, are worthy of a visit, if only on account of their picturesque beauties."

Toleria, *or* Tolerium.

A town of the Latins. Livy, describing the conquests of Coriolanus in his march from Circeii to Rome, says, "Inde in Latinam viam transversis tramitibus transgressus, Satricum, Longulam, Poluscam, Coriolos, ... Lavinium, . . Corbionem, Vitelliam, Trebiam, Labicos, Pedum cepit." (Lib. ii. 39.) In this passage, the word Trebiam is thought corrupt, but without reason; and commentators have wished to substitute Toleriam. Plutarch (in Vit. Cor. 28,) says, Τολερινους και Ουϊκανους, (or Λαουϊκανους,) και Πεδανους ἑλων; and Dionysius, (lib. viii. 493, seq.) gives Toleria, Bola, Labicum, Pedum, Corbio, Corioli, Bovillæ, and Lavinium, as the towns taken by Coriolanus upon his departure from

Circeii. Dionysius is, as usual, the most to be depended on: Livy's account, which begins by a march to the Latin Way, and then enumerates the towns by the sea, is contrary to common sense.

Toleria may have been on the river which still retains the name of Sacco and Tolero, and falls into the Garigliano; perhaps Colle Sacco was its site.

Near this place is the hill, called Colle Ferro.

Tolfa.

A town situated in the range of the woody mountains of Cervetere, (Cære,) anciently called the Lucus Silvani. It may be visited from the side either of Bracciano, or of Civita Vecchia.

At Tolfa there is a great manufactory of saltpetre.

Torre di Bovaccino, *vide* Bovaccino.

Torre di Mezza Via, *vide* Appia (Via.)

Torre di San Lorenzo.

The Torre di San Lorenzo is one of the numerous towers which were erected to prevent a

descent of the Barbaresques on the otherwise unguarded coast. Its position is north-west of Antium.

Soon after quitting the villa Albani and the ruins of the ancient Antium, and leaving on the right two roads which lead to Rome, that to the Torre di San Lorenzo passes a stone quarry and a tower of defence at about two miles from Antium; it then enters a forest of cork trees, running parallel with the sea coast, which is at a little distance on the left. This forest extends to Carroceto, and is sometimes beautifully interrupted by gigantic plants of heath and arbutus: at about the fourth mile is a tower on the left, near a place called Solferata, and a fountain called La Vignarola. Near the tower of Sant Anastasio, (upon an eminence on the right, at about the seventh mile,) the shore becomes sandy. After entering the forest again, always keeping near and parallel with the coast, the wood opens, and the tower of San Lorenzo is seen at about the tenth mile. It is to the left of the road upon a little knoll, and a farmhouse or Granajo is near it, close to the road. Some have imagined this to be on the site of the ancient Castrum

Inui. The country on the right is verdant and wooded, and has several little eminences; on the left is the sea.

At about a mile and a half from San Lorenzo is another tower of defence, at a place called Moleta, with a mill and stream. Marshes (one of which, called Pantana, is almost a lake) lie between the road and the sea, and salt is collected here, or was formerly, as the name of Salsata implies.

At mile XIII, the road, turning to the right, quits the coast, and ascends the valley by its stream to Ardea, distant about three miles. On the right, is a high knoll covered with trees, which are seen from Albano and the country near it.

At about half-way between the mouth of the valley and Ardea, are ruins upon a rocky hill to the right of the road, which might be taken for those of the Castrum Inui. On the opposite side of the stream the valley is flanked by the great wood which extends to Lavinium. Still nearer to Ardea, on another hill, is a place which would seem to have been the Necropolis of that city; for it is too near to have been a separate town.

This road from Antium to Ardea is scarcely practicable for carriages in wet weather.

TORRE DI TRE TESTE, *vide* GABII.

TORRE LUPARA, *vide* FICULEA.

TORRE PATERNO, *vide* LAURENTUM.

TORRE SAPIENZA, *vide* COLLATIA.

TORRE VAJANICA, *vide* LAVINIUM.

TORITTA.

A village of 312 inhabitants, near the Tyber and Mount Soracte.

There is also a ruined castle of this name, near Tivoli and Ceano.

TRAGLIATA, *vide* CERI.

TRE FONTANE, *vide* LAVINIUM.

TREIA.

The river which flows near Civita Castellana,

and thence into the Tyber. Above this town three branches, one from Rignano, one from the country toward Scrofano, and a third from the neighbourhood of Nepi and Monte Rosi, unite; but which of these is to be considered as the Treia it is difficult to say. Perhaps the name does not apply till after the junction of the three streams.

Trevi; Treba; Treba Augusta.

A town near the source of the Anio. Though in the country of the Æqui, and behind the mountains, it is often classed with Corbio, Algidus, Labicum, and other places near Præneste. Dionysius, in his list of the towns which joined the league against the Romans after the expulsion of the Tarquins, calls the Trebani, Tricrini, probably from its sources.

Mabillon says the Anio issues in three sources from a high rock, and that the water is that of the Fontana di Trevi at Rome. The Trevi at Rome is, however, so called, not from the village, but from the church *in Triviis*, near the Fontana.

The vicinity of Trevi was not examined in detail for the Map.

Trevignano, *or* Trivignano.

A village of 386 inhabitants, situated on a bold and rocky promontory of the lake of Bracciano, the town and castle of which are on the opposite shore.

Trevignano seems a corruption of Trebonianum.

Trigoria, *vide* Decimo.

Tuccianetto.

A village in the mountains between Palestrina and Subiaco. It is below Canterano, and is situated upon a pretty stream, which flows into the Anio, a few miles below Subiaco.

Turia; *or* Tutia.

A river six miles from Rome, to which Hannibal retreated, after having first offered battle to

the Romans near the Anio, and then advanced from the Porta Collina to the temple of Hercules. (Liv. lib. xxvi. 10, 11.) Silius Italicus says the Turia flowed into Tuscan waters, meaning, probably, the Tuscan sea.

> " Turia deducit tenuem sine nomine rivum,
> Et tacitè Tuscis inglorius adfluit undis."—xiii. 5.

This it would do whether it fell into the Anio, or into the Tyber.

Judging from the distance given by Livy, (*in loc. cit.*,) it must have been either the brook of Cesarini, near the Via Nomentana, or, taking the distance in a right line across the country, the river of Malpasso. The brook of Cesarini would be in the direct line, pursued by Hannibal, whether he marched to Eretum, on leaving Rome, or to the Lucus Feroniæ, in the country of the Capenates.

Pliny mentions the Tutienses in his list of the Latin confederates at Mt. Albano.

TUSCULUM; Τυσκλον· Τυσκλος· Τσσκλον.

Dionysius has left an exact description of the situation of Tusculum, which, he says, " is

placed on a range of hills forming one side of the valley which lies between the city and the Alban Mount.* The town itself is of some consequence; and the hill, particularly on the side toward Rome, is adorned with a great number of villas and groves, and splendid edifices." Its distance he gives at one hundred stadia from Rome, or twelve miles and a half.

The poets were particularly fond of ascribing to Telegonus, the son of Circe, the foundation of Tusculum. The family Mamilia (descended from the founder) were for ages the chiefs of Tusculum; and the Mamilius, who espoused the

* The whole of the range, (which formed the boundary of the original crater of Mons Albanus,) seems to have been called Tusculani Colles.

The hill to the east of the citadel of Tusculum is called Fenaria, and the points beyond that, in the direction of Rocca Priore, are now occupied by Monte Compatri, San Silvestro, and the remains of one or more volcanoes.

It is, perhaps, not common to find traces of smaller craters within the verge of the great crater of a volcano. One of the smaller craters of the Tusculan range, bears a strong resemblance to the great crater of Mount Albano, ruined by the fall of one-half of the circumference.

cause of Tarquin, is said to have been " longè princeps Latini nominis." (Liv. i. 49.)

Tusculum was also supposed to have been built three generations prèvious to the war of Troy, by the invading Aborigines and Pelasgi, who drove out the Siculi; and as there is a story alluded to by Lycophron, of the Tyrrhene Pelasgians and Telephus, instead of Telegonus—and of Tarchon, which seems to connect it with Tarquinium—and the very name of Tusculum seeming to have some connexion with the Tusci, the origin of Tusculum may admit of further speculation. Telephus and Telegonus were confounded also, (as Servius cited by Cluver, observes,) in the history of Cære, or Agylla.

Tusculum was in general the most faithful of the allies of Rome, and the Tusculani enjoyed all the privileges of Roman citizens, except that of voting. Its natural strength was such that Hannibal was unable to take it; and the walls also must have been strong, as Silius Italicus, speaking of Hannibal's attack, says—" Telegoni pulsatos ariete muros." (xii. 535.)

The city seems to have existed up to a late period; for about the year 1165, we find Pope

Alexander III. residing there;* and soon after, in 1169, the Romans having gone with their whole force to reduce Tusculum to obedience, the Tusculani, says Machiavelli, in his history, (lib. i.) defeated them with so horrible a carnage, that Rome was never afterwards either rich or populous; but before the conclusion of this year the Romans again attacked the town, and left it without fortifications; and in 1191, says Baronius, Tusculum was almost extinct.

Dionysius says that Tusculum, or rather the country below it, was remarkable for its plentiful supply of water. This was probably brought in artificial channels from the Alban

* While Pope Alexander remained at Tusculum, says Machiavelli, certain ambassadors arrived from England to make known to his holiness that king Henry was innocent of the murder of St. Thomas à Becket, Archbishop of Canterbury. Two cardinals were accordingly sent by the Pope, from Tusculum to England, to learn the truth; and the king, though not found manifestly guilty of the murder of St. Thomas, was condemned to submit to severe penances, and to contribute largely towards the expenses of the holy war, in order to expiate the heinous crime of his followers, as well as for not having himself honoured the saint as he deserved.

valley, on the Via Latina; for at present it is by no means plentiful.

The citadel of Tusculum is about thirteen miles from Rome, and Frascati is somewhat more than eleven, but the road is not well directed. The distance is reputed twelve. A milestone, numbered XIII., was reported to have been found near the fountain on the ancient road, close under the wall of the Tusculan citadel. This road seems to have branched off from the Via Latina, recent excavations having laid open its polygonal pavement.

Tusculum was also accessible from the Via Latina, on the other side. About a mile before the Latin Way reaches the ruined castle of La Molara, this ancient road is distinctly seen climbing the hills of Tusculum, and turning first to the left, and then to the right, to diminish the steepness of the ascent. It entered the city near the amphitheatre, and is supported by ancient substructions flanked by sepulchres, not yet quite obliterated.

At present, the best road to the citadel of Tusculum is that which ascends from the Piazza of Frascati, leaving the Villa Aldobrandini to the

right, and passing through the grounds of the Ruffinella—in which the ancient city may be said to be included. Asses are always in readiness below; but the road, though in many places steep, is practicable for very light carriages.

Arriving on the brow of the hill behind Frascati, the first object of antiquity is the amphitheatre, (on the left of the path,) which is small, and not of high antiquity. It is here that the city of Tusculum is entered. On the right, along a ridge of rocks, which served as the foundation of the wall toward Mt. Albano, are seen certain ruins, which the people call the villa of Cicero. At the entrance the wall of the city has disappeared, but it might, perhaps, be found beneath the soil; further on, recent excavations have laid open a street, paved in the usual manner with polygonal blocks; several chambers also, with walls to the height of more than six feet, have been partially cleared. Such as were observed during the construction of the Map did not, however, appear to have been erected on the plan of those of Pompeii,—which, as is seen by the marble plan

of the city in the Museum of the Capitol, were like those of Rome.

An investigation of the ruins of Tusculum might assist in determining the period when the houses of Italy ceased to be built in the common Roman style with two stories, but were changed for the lofty and dark habitations of the northern invaders. Every one must be struck with the very great difference between the low and sunny courts, or peristyles of the ancients, and the high, dark, and wet courts of a modern Italian house. An immense change must have taken place in manners, customs, and opinions, before houses, from the street doors of which, the atrium, tablinum, peristyle, and almost the inmost recesses could be seen, were superseded by the secluded and inaccessible labyrinths of a gothic castle, or the retirements of a modern residence.

Pursuing the ancient street, a small theatre is observed, built of ancient blocks of volcanic stone,* and evidently antecedent to imperial

* In the article Gabii, it has been surmised that these

times. At a short distance to the right are the walls of the city, running nearly in a right line, and almost parallel to the street. They had been partly excavated by the Prince of Canino, when possessor of the villa Ruffinella, and the work has been continued by the present proprietor. The walls in this part were of rectangular volcanic stones. At the extremity of this ridge (below which to the right are sepulchral grottoes) the hill spreads out into a nearly quadrangular platform, to which there is a steep ascent, and the road to which is aided by art. The destruction of the walls of this citadel was probably owing to the building of the town of Frascati and its numerous villas, so that little is now left on the summit of the hill. It may, nevertheless, be perceived, that the Acropolis had four gates: one to the town; another to the Alban valley on the south; a third on the east toward Monte Fenaria; and, not far from the

ancient theatres may possibly be as strong indications of connexion with the Greeks, as in later times an amphitheatre was of Roman conquest.

last, there is the appearance also of a postern, to which ascended a steep and rocky path from the Alban valley. There does not appear to be any accumulation of soil in the citadel, nor any foundations of houses.

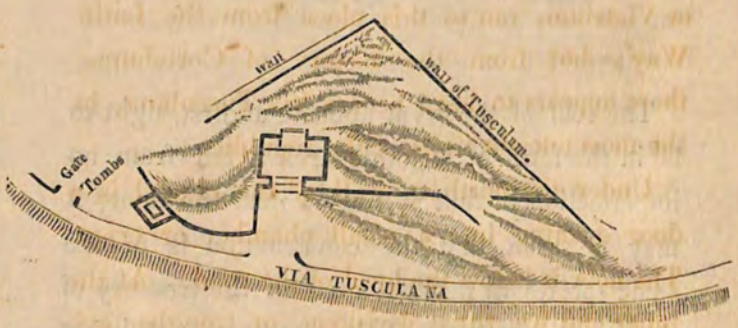
The view from the green-topped hill of the Tusculan citadel is one of the most delightful possible. That toward Rome embraces the almost interminable Campagna; on the left is the sea; and on the other side, the whole Alban valley traversed by the Via Latina, as far as the castle of Algidus; directly opposite is the woody Mt. Pila, (one of the summits of Mont Albano,) the Campus Hannibalis, with the town of Rocca di Papa; and beyond, the convent, on the highest summit of the Alban hill, overlooking the forest below. The site of Alba Longa, and the more distant Castel Gandolfo, are also visible. No place more amply repays the trouble of an ascent than Tusculum: the citadel, being easily distinguished from various points of the Campagna, was of great use in the triangulation for the Map. It is 2,079 French feet above the sea.

Descending thence, it will be observed that from the main street of the city there was another to a gate which opened into a road running below the rocks, on which was founded the north wall of the Acropolis. A part of this road has been cleared; and a milestone found there shows that in the time of the Romans it was the high road from the capital. The road, as well as the street of the city, was paved with polygonal stones, like other Roman ways.

It is supposed that a short Via Tusculana, or Viatrium, ran to this place from the Latin Way; but from the history of Coriolanus, there appears to have been a Via Tusculana, in the most ancient times of the republic.

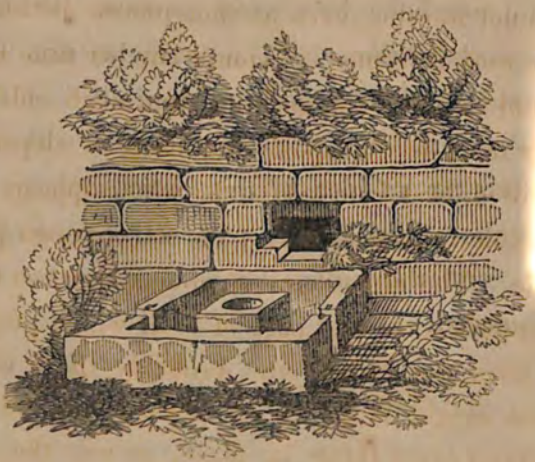
Under the northern wall of the citadel is a door opening into a small chamber or crypt. The floor is below the level of the road. At the inner end are three divisions, or troughs, evidently for the purpose of washing, bearing a great resemblance to those in the Fullonica of Pompeii. This crypt was probably a public washing place, artificially supplied with water

from cisterns in the citadel; but judging from the elevation of the spot above the plain, the supply could not have been very copious. Within a few yards of the crypt is a fountain, also under the wall, and not differing materially from those at Pompeii. A sketch of the plan will assist in forming an idea of this curious place, and with the addition of a perspective view of the crypt and the walls, the whole may be fully understood.



PLAN OF THE CRYPT AND FOUNTAIN.

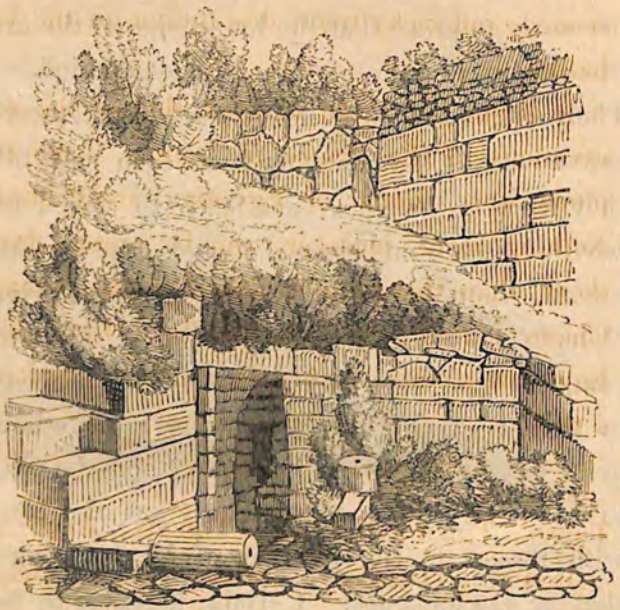
Subjoined is a sketch of the Fountain.



The roof of the crypt appears at first sight to be in the form of a gothic arch; but from an imperfection in that part of it near the door, it may be seen that the construction is of the same species as that observed in the treasury of Atreus at Mycenæ. This, however, not being a dome, that part of the principle of the arch, which Mr. Donaldson has shown to have been employed horizontally at Mycenæ, could not be practised; there, a few inches of each block being so cut as to point to the centre, while

small stones wedged in, completed all that was necessary to prove that the knowledge of the art was not wanting even at that remote period.—The roof is formed by stones laid in nine horizontal courses, approaching from each side till they meet at the apex, and each so sloped or bevilled, that from below, the whole appears like a gothic vault constructed on the common principle. The stones are of course long, so as to counterbalance that part of each which projects to form the vault; and probably there was a great weight of stones, or of earth, on the top, to keep every thing in place, as was the case with respect to the treasury of Mycenæ, and that of Orchomenos. Certain holes may be observed at the entrance which may have been used in fastening the door. Some Doric capitals of piperino, and of a good time, lie near the spot.

A sketch will give a more correct idea of this singular place, which has many of the characteristics of high antiquity. The view will also show the general style of the walls of Tusculum, as well as that of a small piece of *opus incertum* (for it is not polygonal) which seems to have filled up a breach in the original bulwark, and



cannot in any way be cited as an example of polygons in tufo, or piperino. The courses of the horizontal wall on the right recede a little as they rise, which might add to the strength of the fortification, but not to the security of the place.

The hill of Tusculum has on one side the Ruffinella, the villa Falconieri, the great Borghese villa of Montdragone, and the convent of

the Camaldoli. On the other is a wild, uncultivated, and rocky tract, descending to the Via Latina.

It ought not to be omitted, that in the excavations of the Prince of Canino, some capitals were found of Egyptian architecture. Nothing more, however, can be argued from them, than that some wealthy Roman, perhaps Cicero himself, had copied them from real Egyptian models, as ornaments to a temple or a villa.

TYBER; TIBER; THYBRIS; TIBERIS; ALBULA; JANUS; (*Athenæus;*) Τεβερις· Τιβερις· Αλβας· (*Stephani Epit.*) Αλβελος· (*Eustathius;*) *now* TEVERE.*

The Tyber is so well known that it requires but little description. It rises in the Apennines above the latitude of 43° 30′, as far to the north as Florence, and very near the source of the Arno. Above the town of Perugia, the river

* In Tuscan this river was called Deheberis, from a king of Veii so named; (*Varro;*) "ab antiquis, Rumon; in sacris, Serram et Terentum dictum." (*Servius.*)

Carpino falls in by the left bank. Soon after, it is joined by the Topino, a fine stream from Foligno, into which the Clitumnus falls. Below Todi, near a place called Morciano, and not far from Orvieto, the river Chiana, or Clanis, which drains the whole country near Chiusi, (Clusium,) falls in on the right. Below this, at Orte, (an ancient city beautifully placed upon a height on the right bank,) are the remains of an ancient bridge; and soon after, the Nera falls in from its romantic valley on the left, bringing with it the fine blue stream of the Velinus from Rieti, Antrodoco, and the high and cold country near the Gran Sasso d' Italia, or Monte Corno, the highest of the Apennines—its elevation being 9,577 French feet above the sea. Below Orte, the vale of the Tyber is beautiful, and well wooded. At the Ponte Felice, below Magliano della Sabina, the Tyber is a fine river, and might be navigated by very large boats. Beyond Civita Castellana, all the rivers which run from the country near the lakes of Bracciano and Vico, unite with it; and opposite to Mount Soracte many rivers from the valleys of Sabina, as the Aja, the Farfa, and the Correse,

fall in on the left. Lower down, the little river Grammiccia, from Capena, and the Feronian fountain, join it on the right bank, and on the left the Allia. The Cremera, which is but a small stream, falls in opposite to Castel Giubileo, or Fidenæ, where the Tyber is both wide and rapid; and below the site of Antemnæ, the Anio. Several insignificant streams join it below Rome, such as the Almo, the Aqua Crabra, and the river of Decimo.

Pliny says forty-four rivers fell into the Tyber; Cluver has collected many of their names, beginning with the Tinia and the Glanis, or Clanis. The Nar, Himella, Farfarus, Allia, Cremera, Turia, Anio, Crabra, Almo, Aqua Ferentina, and Juturna, are the others given by that author. Which of the streams now falling into the Tyber, represent the Himella and the Turia, is doubtful. The Aqua Ferentina, it will be observed, is mentioned as distinct from the Almo. We cannot, upon the whole, place much dependence on the accuracy of this list.

Far from being a small river, the Tyber is six hundred feet wide at Ponte Molle, and is often swollen to a greater width, when the current is

also very rapid. In consequence of certain projects for rendering it navigable, documents have been drawn up as to the fall of the level. They are given in Roman palms of twelve Roman inches, equivalent to ten English :—From Ponte Felice (the bridge over the Tyber on the post-road between Borghetto and Otricoli) to the Osteria La Cappannaccia, a distance of thirty-five miles, the fall is only eighty-seven palms; from Cappannaccia to Malpasso, a mile beyond Castel Giubileo, the distance is seventeen miles, and the fall twenty-three palms; from Malpasso to the junction of the Anio, the distance is six miles and five hundred and fifty-three canes, and the fall twelve palms; this averages twenty-one inches in a mile. From the Anio to Rome, the fall is eleven palms six inches, in a distance of four miles and five hundred and twenty-six canes. Thence to Ripa Grande, a distance of two miles and five hundred and three canes, the fall is seven palms, or thirty-one inches in a mile. The fall from Ripa Grande to Capo di Rami, where the river forms two streams, is eighteen palms nine inches, or eleven inches in a mile. Thence to the

sea, the fall is given at one palm eight inches in two miles and five hundred and ninety-four canes. The river at Fiumicino runs, however, with so strong a current, that this seems almost incredible.

ULUBRÆ, *or* ULUBRA.

A Volscian town situated in the flat country between Lanuvium, Cisterna, and Nettuno. It is said to have been near Cisterna; but we have no means of determining the precise situation either of this place, or of the towns of Longula, Polusca, Ecetra, or Satricum, which stood in its vicinity. Eventually, perhaps, inscriptions may be discovered which may enable us to pronounce with greater accuracy respecting its position; for Frontinus says it became a colony.

Perhaps the ruins at Civitone, on the Via Appia, may be those of Ulubra; but no notice is taken of the place in the Itineraries.

UMBRIA, *vide* HISTORY.

USTICA, *vide* VILLA HORATII.

VACCINA, *vide* AGYLLA.

VACUNA, *vide* MONTE VACCONE.

VALCA, *vide* VEII.

VAL D' INFERNO.

There are two places of this name near Rome. Of these, one is a deep and secluded valley, immediately behind St. Peter's and the Mons Vaticanus, of no great extent, but which might be rendered pretty by the addition of a few trees. Of the origin of the name it would be difficult to give a satisfactory account: possibly it was the place where the bodies were burnt of those who died in this part of the city.

The other Val d' Inferno is near Porcigliano, and on the left of the road from that place to the Osteria di Mala Fede on the Via Ostiensis. The unceasing fires in the neighbourhood, used in the preparation of charcoal, may have been the origin of the name of this latter.

VALMONTONE.

This is evidently the site of some ancient city,

as may be seen from the number of sepulchral excavations with which the rocks abound: it has been supposed that of Vitellia, noticed by Livy, (ii. 39;) and also by Pliny, (iii. 5.)

The town contains 2,314 inhabitants; the situation is singular, being a high and insulated rocky mount, crowned with a deserted baronial mansion of picturesque appearance. Deep glens on every side, prettily fringed with wood, separate the mount of Valmontone from the rest of the country, and must have rendered it very defensible.

Veii.

The name of Veii, says Festus, was derived from Veja, a word signifying plaustrum.

The remains of this once populous Etruscan city have, in the course of the last ten years, suffered so lamentably from spoliations perpetrated or permitted by the owners of the soil, that it is necessary to take particular notice of such relics as still attest the existence of a place of so much importance in the early history of Italy. An Italian translation of this account has already been published in the annals of the Roman Ar-

chæological Society, for the year 1832. Ten years have now elapsed since the author first visited the site of Veii; at which period he observed and noted on a plan, so many more vestiges than existed in the summer of 1830, that if the destruction or consumption of the materials of the ancient city be continued for a second ten years to the same extent, it is probable that not a stone will remain to testify to posterity the existence of this once potent rival of Rome. It is therefore of importance that an exact account should be given, not only of such vestiges as are yet to be found, but also of such as are known to have existed. The doubts which have been thrown over the early history of Rome, might, in all probability, in the course of another century, be extended, in default of monuments, to the story of the capture of Veii; and posterity might be induced by ingenious arguments, to discredit much of that which the present opponents of Livy and Dionysius are now willing to receive as portions of real history. Veii seems, indeed, peculiarly liable to be considered as a place of doubtful existence, both on account of the absurd mistake of those antiquaries who

MAP OF VEII.

Wall of Veii near Ponte Sodo
The bricks below are Etrus.

placed it at Civita Castellana, and also from the inaccuracies of the ancients themselves, in their statements of its distance from Rome.

The researches of the ancients seem, on many occasions, to have been so carelessly conducted, that, had they written in the present day, they would often be considered in the light of very unskilful antiquaries. Strabo could not imagine where Mycenæ had stood; yet Pausanias, who lived much later, found its colossal ruins, and describes them as they are seen to this day. Dr. Chandler, who went on purpose to discover antiquities, passed within a furlong of the place, yet saw nothing of the venerable relics; so that the ignorance or the idleness of such as deal largely in the "etiam periêre ruinæ," can never outweigh the testimony of those who, searching for cities and temples where history has asserted their existence, actually find them. It is extremely doubtful whether every trace of a city built with large blocks, after the manner of the ancient Greeks and Italians, is ever so completely obliterated, as not to be detected by the eye of a skilful antiquary. The remains, however slight, of roads leading to one insulated point,

(and that generally strong by nature,) squared or polygonal blocks scattered over the fields, tombs cut in the rock, Tumuli, or, (when these indications are wanting,) broken tiles and pottery, which never disappear, not even after a lapse of many centuries, are manifest proofs that the spot on which they are found, was once inhabited by a civilized population.

The truth is, that besides the habit of speaking carelessly, few are in the practice of examining minutely; and it would have been by no means impossible for a Roman to have visited the new Veii of imperial times, situated on the ancient Forum, and far within the Etruscan circuit, without perceiving the ruins of the fortifications of the old town. It is very probable, that in the time of Propertius, his celebrated and often cited passage,

"Nunc intra muros pastoris buccina lenti
Cantat, et in vestris ossibus arva metunt,"
(Eleg. iv. 11.)

might give a faithful picture of Veii, even during the existence of the new colony sent by Cæsar; for there must still have remained within the

ancient walls a vast unoccupied space for pasture. The passage of Florus, (i. 12,) "Hoc tunc Veientes fuêre, nunc fuisse quis meminit? quæ reliquiæ? quodve vestigium? Laborat annalium fides ut Veios fuisse credamus," only shows that its author wrote at hazard; for he is disproved by the inscriptions, statues, and columns of the more modern colony; as well as by inscriptions found far within the wide circuit of a more ancient circumvallation, in which Veii is expressly named. It is plain that Florus had not taken the pains to examine the place of which he speaks. His history was written at the beginning of the second century, in the time of Adrian; and though it is probable that the Veian colony even of Tiberius had then become insignificant, yet he must have known that the founder of new Veii had experienced no difficulty in ascertaining the ancient site. Moreover, if this was not the site of Veii, to what other place are we to ascribe the remains of fortifications, more than four miles in circumference?

It is, however, highly probable, that the Municipium or colony of Veii was little known, even

to the Romans of early imperial times; for the Via Cassia, constructed by L. Cassius Longinus in the year 628 U. C., having but one inconvenient ascent between Rome and the modern Baccano, must have caused the old and tortuous Via Veientana, (which descends into several valleys, and climbs, in its course, five or six steep eminences,) to be almost entirely deserted; and, though the Cassian Way may have passed near Veii, yet it is not till after the twelfth modern milestone, when Veii is already passed, that, on looking back, the lofty rock and the buildings of the Isola Farnese can be discovered; and the whole site of the Etruscan city is almost perpetually concealed by intervening heights.

Dionysius, who seems to have carefully studied the antiquities of Rome, gives a hundred stadia (equal to twelve miles) as the distance of Veii from the capital, agreeing in this with the Peutingerian Tables, which assign twelve as the site of Bejos in the vicinity of Veii; and we are by no means sure that Livy, in saying, "intra vicesimum lapidem," does not rather refer to the Veientine territory than to the city. At all events, if he intends the latter, he could not have

known its precise position, or he would have defined it better. Probably, having traversed the Via Cassia, and knowing that the territory of Sutrium, or perhaps even that of the ancient Ad Baccanas, twenty miles from Rome, bounded the country of the Veientes, he states roughly that Veii was somewhere within that distance.

In modern times, mistakes, though they might in time lead to the serious evil of producing scepticism with regard to all history, are perhaps more pardonable. The erroneous supposition that Veii was at Civita Castellana, though asserted in the modern lapidary inscriptions of that place, is now exploded. As many, however, may be deceived by the authority of Zanchi, (the author of "Vejo Illustrato,") it may be as well to observe that his main argument is founded upon a mistake—in supposing the immense and numerous tunnels, ancient and modern, which have been constructed for draining the lake of Baccano, the small and single cuniculus of Camillus; and he is also incorrect in asserting that they point to the citadel on Monte Lupoli instead of to the water.

It appears that Nardini and Holstenius were

the first to assign the Isola Farnese as the site of Veii; and they doubtless possessed data by which to determine its position, which do not now exist.

M. Raoul Rochette, in his notes to the Paris edition of Micali's History of Etruria, considers the Veientine inscriptions, discovered in 1811, conclusive only as to the existence of the Roman Municipium on the spot, and, like the author, requires for the site of the ancient city a mountainous country, "with abundant sources in all parts, whose limpid waters fall from every eminence;"—circumstances not to be found in this region of the Campagna, and perhaps incompatible with any volcanic country. He also derives the river Cremera from the valley of Bracciano; and even a work lately published does not hesitate to follow the erroneous map of Cingolani, which represents that stream as flowing under one of the bridges near Torre di Quinto, and doubts whether the Formello was fed by the lake of Bracciano, or was a branch of the Cremera; and this, contrary to the laws of hydrostatics, is asserted to have been supplied by the Tyber.

These circumstances are noticed only to show that, even in an age of research like the present, accuracy of information is still a desideratum. The want of precision, occasionally observable in the recitals of the ancients, may be easily accounted for—they had no motive for noticing with much exactness places or objects not then subjects of controversy; and without such minute and careful examination, accuracy as to localities cannot be obtained.

The direct distance from the ancient Porta Collina of Rome to the citadel of Veii, (the nearest point,) was ten Roman miles; but from Livy's account of the departure of the Fabii, (lib. ii. 49,) the usual road from the city seems to have issued from a gate below the capitol, which added to the distance; and this was yet further increased by the deviations of the Via Veientana, owing to the steep declivities and undulations of the ground; so that the distance of twelve miles as measured upon the road (equivalent to the one hundred stadia given by Dionysius) may be supposed correct. The Bejos of the Peutingerian Table stood probably at no great distance from the ancient city.

From the traces of a road, which every succeeding year tends to obliterate, it seems that the Via Veientana branched off from the Cassia, near the tomb vulgarly called that of Nero, not far from the fifth modern milestone. Tombs mark the direction of its descent into the valley of the Marrana, leaving on the right the building called Ospedaletto, and passing by the ruins of a splendid sepulchre below it. In the valley, many traces of the ancient pavement existed about ten years ago, though now scarcely perceptible.* The road seems then to have mounted to a high table land on the other side of the valley, where a tumulus may be seen, marking, probably, the site of one of the numerous battles between the Veientes and the Romans.

This road was constructed with some care for carriages, and the ascent by it was easier than by another branch up the valley, which, leaving Torre Vergata upon a height on the left, at the head of the glen, ascends to the high ground by a steeper path to the right, where it

* A road from Veii to Antemnæ, in the flourishing times of Etruria, ran probably near the banks of the stream of this valley, by Torre di Quinto.

again unites with the main road. Upon this height or table land are many objects, strongly confirmatory of the many and sanguinary combats which are said to have taken place between the Romans and the Veientes. A few years ago vestiges of the pavement of the ancient Via remained in this part; and on the right, within a few paces, a very large tumulus of stone may still be seen. On the left, across a little hollow, is a cave, perhaps sepulchral, to the right of Torre Vergata. Soon after, the road passes on the right a considerable ruin of what may have been a conserva or reservoir, or possibly another sepulchre. On the same side, at a greater distance, is a larger ruin, probably of a fortified post occupied during the ten years siege of Veii. A little further on is a large portion of a fallen column; and at a short distance beyond, the road passes between two Tumuli of considerable size. That on the right, B, exhibits at present the appearance of a large artificial mound of stones, bound together by hard cement, and can scarcely have been constructed for any other purpose than as a receptacle for the dead. Beyond this, on the same side, are other ruins, from which an

ancient but devious and concealed path descends to the river; they are marked on the Map, and are close to the brink of the steep declivity which forms one side of the glen of the Cremera. These could scarcely have been the castle of the Fabii, which would immediately occur to the mind, being too near to the city of Veii to permit the possibility of the ambuscade, by which those heroes were destroyed; but may have been either sepulchral, or have belonged to some building connected with the encampments of the Roman army, as reservoirs of water, and magazines.

The great road now ran along the height at a little distance from the glen of the Cremera on the right; and after passing another fine Tumulus, situated on the verge of the precipice, it arrives at the Arco di Pino. This is a magnificent arch in the tufo rock, at which, or possibly at one period through which, the Via Veientana descended to the celebrated stream. Other deep excavations seem at various periods to have afforded a descent from the height to the river.

There is no other place so well situated for the position of the principal camp of the be-

siegers, being strong on the side next the enemy; for it may be remarked, that however the ravines inclosing Veii may have strengthened the city, yet the opposite sides of these glens afforded to invaders, a protection no less secure.

Excavations would decide whether the Tumuli near Torre Vergata and Pino were the tombs of the Veientes, or the constructions of the Romans, who may have employed cement to render the memorials of their dead less liable to disturbance from the enemy, on whose territory they were situated. Indeed, not only these, but all the Tumuli in the vicinity, offer a most inviting field of research to the lovers of history and antiquities. This ground (marked in the Map of Veii, A A A) was probably the scene of many combats; for the Veientes, in the course of about three hundred and fifty years, had no less than fifteen or sixteen wars with the Romans.

Having described the approach by the ancient road, as far as the Arco di Pino, we must now follow it down the side of the glen to the junction of the stream, C., now called Fosso dei due Fossi, with the Cremera, or Formello—below

which the united waters assume the name of Valca, or Varca. At this spot the ancient road (of which vestiges may yet be seen) turns to the left, through a little meadow, and then climbs up the left base of the hill of the ancient citadel.

From this point a beautiful valley runs to the vale of the Tyber, opposite to Castel Giubileo, or Fidenæ; and in it, on the bank of the Cremera, lay the ancient road to that city. The Tyber is little less than six miles distant from Veii, and the Cremera now crosses the Flaminian Way under a bridge at a place called due Case, near the sixth modern milestone. In descending the glen of this river toward the Tyber, a white farmhouse, perhaps called Vaccareccia, (but there being few inhabitants in this district, it is difficult to obtain accurate information as to names,) may be observed above the rocks on the left; and at about a third of the distance to Castel Giubileo, on the same side, are two caves, probably sepulchral. Further on, an ancient road led to the valley on the other side of Veii, and to the road leading thence to Capena. Here is another cave with niches for votive offerings,

and beyond, upon the high ground on the left bank, a large Tumulus. Further down, upon the high bank on the right, overlooking the valley, is the ruin of a castle of the lower ages; and beyond, near a fountain, and on the opposite bank, a farmhouse, or Tenuta, called either La Valca, Valchetta, or Varca, possibly from the bridge that stands there. On the eminences bordering the Via Flaminia, on each side of the Cremera, are vestiges of ancient fortifications and aqueducts; and it is highly probable that the point above the due Case, cut off by an artificial hollow from the other high land, is the site of the celebrated castle of the Fabii. It occupies an admirable position, and is such, that the possession of it would have prevented most effectually all communication between the Veientes and the Fidenates, their almost constant allies against the Romans.

That the castle of the Fabii should have been at the Isola Farnese, (as has been supposed in a work recently published,) is highly improbable; for it is not only unlikely that it should have been placed so close to the populous and warlike city of Veii—but moreover, it is to be looked for

upon the Cremera. The Fabii are shown by Ovid, (Fast. lib. ii.) to have pursued a troop of flying Veientes up the valley of the Cremera, while the enemy, collecting on the heights, poured down upon them when sufficiently distant from their camp. From an inspection of the country, it may be seen with what ease this ambuscade might be effected.

A reference to the Map of Veii will also show how extremely probable it is that a great part of the left wing of the Roman army, when defeated by the Gauls on the Allia, should have crossed the Tyber, and have fled in a direct line up this valley of the Cremera to Veii, (*vide* Liv. v. 38,) whether the Allia be the stream at Malpasso, or that at Marcigliana Vecchia.

But to return to Veii. The citadel was situated on the lofty and precipitous rocks* on the right of the road from Rome—which wound upwards from the base, and the pavement of which

* From the hill of the citadel may be seen, not only the site of the city, over the fate of which Camillus is said to have wept when looking at it from this spot, but a view also of the beautiful glens of the Fosso and the Cremera, and much of the neighbouring district.

was in many places perfect in the year 1822; but now no vestiges remain, though a narrow stripe of cultivation serves to point out the projection which supported the *selciata*, or pavement. A quarry below this road, at D, was in all probability the point whence the cuniculus of Camillus was pierced to the citadel, or, if not, the Romans may have begun to excavate at W, or behind any similarly projecting point, by which they might have been concealed. The extreme roughness of the ground renders an examination difficult; and now that the pavement is gone, the ascent is by no means inviting. It is lamentable, that in a country so little cultivated, interesting traces of antiquity, tending to confirm the truth of history, should be suffered to disappear almost without record, for the sake of a miserable and narrow stripe of corn, and a few volcanic stones for mending the roads. The site of the citadel of Veii, as seen from the confluence of the streams, affords ample testimony to the accuracy of the description of Dionysius, who says it stood upon a high and precipitous rock.

The road now suddenly turns to the right,

and ascends through a chasm between the heights, where, at the point marked Porta, (which we may conclude was the Porta Romana,) several large square blocks concealed by the soil and bushes, may be easily detected by persons accustomed to antiquarian researches. Having entered the ancient inclosure here, a little path leads round the hill of the citadel to the right, under the walls of the fortress, the blocks of which may be recognized for almost the whole distance to the gate F, of which foundations remain; but earth and bushes almost wholly conceal the ruins. At F, is the access to a large, high, and level area, marked in the Map *Arx*, and called by the people Piazza d'Armi. At G, is a heap of ruins, where possibly the temple of Juno may have been; and among which, in the summer of 1830, lay a piece of marble, not without interest in the history of Veii—relating to the family Tarquitia, a race of celebrated Tuscan augurs, from whose books the soothsayers took their lessons, even as low down as the last war of the Emperor Julian with the Persians. Pliny says that Tarquitius Priscus wrote a book, "de

Hetruscâ disciplinâ." It is also remarkable that an inscription, mentioned by Professor Nibby in his "Contorni di Roma," relates to the statue of a Tarquitius, which had been ruined by the fall of the temple of Mars. The inscription in the Arx, lying among ruins which will soon entirely disappear, is evidently sepulchral, and of the date of the Roman colony—when the citadel was out of the town. ' It is as follows:—

M. SAENIO.
MARCELLO.
TARQVITIA.
PRISCA.
VXOR.

The ancient Etruscan name of the family was evidently Tarcheitis, as we find in another inscription—

M. TARCHEITIS. M. F. PRISCVS.
EQ. ROMANVS. &C.

The nature of the ground, and convenience, required that another gate (H) should be placed on the north side of the citadel, which must have been that of Fidenæ. The gate, ac-

cording to the custom of the ancients, was situated a little within the entrance of the valley, marked K, so that an enemy attacking it might be assailed from the walls on each side. It is highly probable that one of the main streets of Veii ran up the hollow (K K) to the centre of the city, nearly parallel to the prolongation of the Via Veientana (L L) which passed through the centre of the ancient town to the Roman Municipium, and ancient forum, or columbarium, M, near which the statue of Tiberius, the Doric columns, and other relics of Roman imperial times, have been found. There can be little doubt of the existence of another gate at the spot marked N, for from that spot a road ran by the modern Spezza Mazza, toward Prima Porta, the Ad Gallinas of imperial times, near the Saxa Rubra, and to the place now called Pietra Pertusa; where, by a curious artificial excavation in the rock, it joined, at the distance of five miles, the Flaminian Way. The pavement still remains, and may be traced in nearly its whole extent.

At a little distance from this gate is a great Tumulus, on a height, in the Tenuta di Vaccareccia; which, if not the memorial of a combat,

or of the blockade of the city, may be the tomb of one of the kings of Veii, perhaps of Propertius, its founder;* or it may have been raised by Morrius, the king who instituted the dance of the Salian priests round the altars of Neptune, which, like the great altar at Olympia, may have consisted of a vast Tumulus. The opening of the Tumuli at Tarquinii, shows how highly probable it is that these Veientine monuments contain objects of high value and interest.

This road had a branch running into that to Fidenæ.

Ascending the Cremera, to the gate marked P, the stream is confined by closer and steeper rocks. An ancient bridge certainly existed at this spot; and within the wall of the city, at the gate, vestiges of a little area, or piazza, first observed by M. Lenoir, are distinctly visible. Hence three

* A curious passage of Servius informs us that Propertius, king of Etruria, with the Capenates, founded the city of Veii. "Hos dicit Cato Vejentum condidisse, auxilio regis Propertii, qui eos ad Capenam, cùm adolevissent, miserat; unde et porta Capena, quæ juxta Capenos est, nomen accepit."

roads probably diverged, running up three natural hollows. One of these certainly passed near a place now called Belmonte, and between the Roman post, Ad Vicesimum, and the modern Monte della Guardia, where it crossed the Via Flaminia, and led to the ancient Etruscan city of Capena, the constant ally of Veii, distant fifteen miles. Traces of this road remain in many parts. This gate, though, from the steepness of its position, of difficult access, was probably the Porta Capena of Veii—or, if carriages could not pass it, the gate at N, was the Capena. On the right of this gate, before entering the city, are several niches in the rock under the ancient wall, which have the appearance of places for urns, or for votive offerings; and being outside the city, it is highly probable they are Etruscan, and not of Roman construction. Evident traces of the bridge which the depth of the torrent rendered necessary, remain; and M. Lenoir made a plan of the whole gate and its appendages.—The second road from this gate may have led to the hill now called Mont Aguzzo, and the cultivable ground at its base. On the summit of that hill,

distant about three miles from Veii, is a large Tumulus, and perhaps other vestiges of antiquity. (*Vide* Aguzzo.)—The third road probably joined that which ran from the gate now called Ponte Sodo, toward the modern Formello. Here it may be well to observe, that from the nature of the ground, a street seems to have run up the valley K K to the Ponte Sodo, traversing the whole eastern portion; as that marked L L did from the Arx through M, to the gate marked in the Map Porta Antiqua on the west.

A few years ago, this street or road L L was perfect between the Arx and M, the forum or columbarium, and presented an excellent specimen of the ancient style of paving. The part between M and the western gate had been broken up some years earlier, but in the year 1830, scarcely a stone remained to mark the former existence of any part; and even the hollow occasioned by the excavation of the volcanic stones, was scarcely to be traced.

Between the gate P and Ponte Sodo, the rugged nature of the rocks, with the bushes, and the difficulty of carrying away the blocks,

have preserved portions of the ancient wall of the Etruscan Veii, one part of which is represented in the plate with the Map. The ponderous masses of ten and eleven feet in length, and some of more than five feet in height, are sufficient to evince the venerable antiquity of these remains. The position of the blocks marked 11, and 9. 7, and that of the two above them, show that the propriety of uniting two upper stones above the centre of a lower block was not known, and denotes the construction of a remote period.

One of the most singular facts attending this wall is a bed of three courses of bricks, each three feet in length, intervening between the lower course of the wall and the rock upon which it is built. That the Etrurians, and in particular the Veientes, were celebrated for skill in works of *terra cotta*, is acknowledged. The Quadriga, for the central acroterion of the temple of Jupiter, which was the object of dispute between the cities of Veii and Rome, and which, on account of the prodigy of the victorious charioteer at the Porta Ratumena, whose horses are said to have run from the race course to

Rome without stopping, (Plut. in vit. Publicol. cap. 13,) was finally transmitted to the latter city,) is among the noted instances of the superiority of Veii in works of *terra cotta;* but it would be difficult to say what could have been the motive of employing brick work in walls of so massive a construction as those of Veii. In other parts, owing to the bushes and an accumulation of earth, the foundations of the walls cannot be examined without excavation. It requires only a very moderate knowledge of the subject to convince us that the construction of the wall of Veii has no resemblance to any thing remaining at Rome, nor yet at Nepi, Falerii, or Tarquinii, where the ramparts were in smaller blocks, and nearly regular. The style of the fortifications of Veii bespeak a still higher antiquity. This portion of the wall is marked Q in the Map. The place is difficult of approach, but may be discovered from the opposite side of the Cremera.

We are now arrived at the Ponte Sodo, one of the great entrances of the city. Here it is evident that the river had originally formed a sort of projecting semicircle, the ground within which, being lower than the rest of the inclosure,

was excluded from the city; the walls, therefore, do not at this part follow the course of the stream, but continue along the higher ground in a right line with the neighbouring precipices, and have two entrances separated by a large square tower. This is apparent both from the ground and from the remains, for the foundations of the walls remain on each side upon the rocks; and as roads may be supposed to have run from this point to a greater number of Etrurian cities than from any other, it is highly probable that the concourse of people and carriages occasioned two gates to be constructed here, one of exit and another of entrance. They were, perhaps, called the gates of Nepete. The Cremera, beyond a doubt, ran originally round the foot of the ascent from below; but a more direct passage for the water was afterwards cut through the rock immediately below the entrance. It is, however, difficult to conceive why a subterraneous passage should have been made, in preference to an open and deep ditch, for it must be confessed that this was the most assailable point of Veii; though even here the walls are founded upon such high declivities, that a very

deep cut has been necessarily made to admit the entrance of carriages. Within the city, the street must have been exceedingly steep.

The road ran up a natural valley toward the modern village of Formello, and thence ascended a hollow between Monte Musino on the right, and a range of volcanic hills on the left, to the modern village of Scrofano. The whole territory is volcanic; and it seems probable that the gemma Veientana of Pliny was, in fact, a vitreous substance resembling Obsidian.

The curious mountain Musino is six miles distant from Veii; (*vide* Ara Mutiæ;) it is very singularly fashioned by art into a broad circular terrace, whence arises a truncated cone, round the top of which is a second terrace, supporting a second cone, crowned with the remains of a circular edifice. This is of great dimensions, and occupies and forms the whole summit of the hill; and there is no obvious reason for this extraordinary labour if it were not that the place was sacred. Added to this, in early times an Ara was probably always a conic mound, and the grove of ancient oaks on Monte Musino is yet regarded with superstitious

awe by the natives of the surrounding country. The name also, Musino, might fairly be deduced from Mutiæ, which was one of the forms of Murtiæ, or Murciæ, said to have been the Venus of Etruria; and it is not unreasonable to suppose, that as Veii was famous for its augurs and its Salian priests, it might possess some peculiarly sacred spot; and certainly none could have been more suited than this to ceremonies which consisted in a great measure in running round the altar, and for which the terraces were so happily adapted.

At Scrofano, the road probably turned to the left, and ran over a wild country, yet unexplored, to Nepe, on the left, and to Civita Castellana on the right. The Table gives a road, passing through Veii and Nepe.

	Mill. Pass.
Ad Sextum	VI.
Veios	VI.
. . . ." . . .	VIIII.
Nepe	VIIII.
Faleros	V.
Castello Amerino . . .	XII.
Ameria	VIIII.

The whole distance from Veii to Nepe was, in fact, about eighteen miles; but as Scrofano was scarcely half way, Ad Baccanas, by another route, may have been the unnamed place.

Near the Ponte Sodo are the remains of an aqueduct of imperial times, the specus of which is visible in the opposite bank, near a modern fountain. It entered the city through the rocks which border the river and supported the wall, but its level is so low, that the inhabitants of the Roman Veii probably drew the water from it by means of wells or shafts. A warm spring of mineral water is said to be near the spot.

Proceeding from Ponte Sodo to the westward, a cut in the rocks (marked in the Map) shows that a road ran thence along the valley of the Cremera, under the remaining vestiges of the walls of the city, to the place marked R, where was a gate, possibly the water gate, whence by an easier ascent carriages might mount the acclivity. Here there were probably two streets, one of them (on the left of which are traces of a wall) running in the direction of the forum; and one toward the gate marked *Porta Antiqua*, U, perhaps that of Sutrium.

Great squared blocks and foundations of the wall may yet be traced on this ascent. At the point R the road crossed the river; in the bed, and on the banks of which the rocks have been cut into a number of troughs and basins, where it is probable the nymphs of Veii, like those of Troy, "washed their white garments in the days of peace." There is sometimes a considerable stream at this place, which has worn deep hollows in the rock; but in the month of May, 1830, the bed was dry.

The Cremera, or Fosso di Formello, rises at a spot not far from the Madonna del Sorbo, and runs in a picturesque glen behind the chain of volcanic hills, mentioned on the road to Monte Musino; and though the receptacle of all the waters of that district, and, as Ovid remarks, "Turbidus hibernis ille fluebat aquis," it cannot at any time have been a considerable stream, except as the drain of the lake of Baccano. From that lake many ancient subterraneous channels have been cut: indeed, the old augur of Veii (Liv. v. 15) cannot be supposed to have taught the Romans an art which had not been previously practised in Etruria. Lately, an exceedingly

deep ditch, added to an anciently excavated gap, has so completely prevented the accumulation of water in the crater of Baccano, that in summer the stream from the lake to the Cremera, has ceased to flow. Neither this stream, however, nor any of its branches, have any connexion with the lake of Bracciano.

At the gate of Sutri, the pavement of the street in continuation of the Via Veientana, remained a few years ago in a deep hollow, cut to facilitate its exit from the city; and the blocks, which evidently belonged to the works at the gate, were likewise visible, and, perhaps, still exist. The road from this gate crossed that now passing over the bridge to Formello; it then ascended, and after dividing into two branches, one of them crossed the Via Cassia, nearly at the twelfth modern milestone, and evidently ran to Galeria, and thence to Cære, near which conspicuous vestiges of it remain. By the Map it will be seen that all these roads are such as would naturally exist between the cities of Etruria when in their flourishing state; and portions of them running in the required directions are visible in many parts of the country.—It is highly probable that

the ancient road to Sutrium, which formed the other branch from this gate, was absorbed in the Via Cassia, and followed the same course, for in the direct line many ravines intervene.

Near the Via Cassia, not far from mile XIII., is a Tumulus, with the remains of a second, and perhaps a third, between the road and the Cremera, or Formello. To the west, in the direction of the road to Galeria, is another of great dimensions. These seem, from their situations, to have been rather the common sepulchre of those slain in battle, than of remarkable individuals. The history of Etruria is too imperfect to throw any light on events that took place prior to the existence of Rome. We are only incidentally informed that Morrius, a king of Veii, was descended by Halæsus from Neptune, that there was a king Veius, a king Menalus, and, lastly, in the time of Camillus, an elected king Tolumnius.

It may be here observed, that though the advantage of situation enjoyed by Veii, in its position between two streams, and two protecting ravines, is one common also to many other cities, yet it would be difficult to find a plot of

ground so wonderfully adapted to the site of a considerable, and in those times impregnable town, in all respects; for there is a valley not now watered by any stream, extending from the mill marked Mola, to the Ponte di Formello, from river to river, and leaving a high bank for the position of the fortifications.*

The road which climbs the hill from the Ponte dell' Isola was probably ancient; and near the summit, not far from mile XI, is a mound resembling a Tumulus. This road, which must have led to the coast and the district of the Septem Pagi, anciently fell into the Cassian Way, near the modern milestone X; entering by a deep gap with high banks, between that stone and the present turn to Isola, which is about two hundred yards beyond it. This road, as well as one from the bridge at the Osteria del Fosso,†

* In so rough a situation, it must have been difficult to perform the Etruscan ceremony, described by Plutarch in the life of Romulus, of tracing the walls of the city with the plough.

† The stream which flows under the bridge at the Osteria is called the Fosso dell' Olgiata, and divides into two branches near Olgiata and the Tenuta di Cesano. The water is

(now the nearest point to Veii approachable in a carriage,) must have been in use during the existence of the Roman Municipium. The road to Bracciano, which was also ancient, quits the Via Cassia to the left, about a hundred yards nearer to Rome than the milestone X.

The road to Isola from the Cassian Way probably existed anciently as a path, though no traces of antiquity appear upon it, except very near the village, where are some rudely excavated cavities in the rock, which may perhaps be sepulchres. At the spot marked *Porta*, near the mill, was probably a postern for descending by a steep bank to the water of the Fosso. There must have been a path toward Isola, near the modern road, which has lately been improved, and a little fountain marked in the Map, may have been used by the inhabitants. Probably other motives also rendered a path to the rock of Isola necessary from this gate, as it is accessible on no other side without difficulty. There is

too strongly impregnated with sulphur to be potable. At Olgiata is a little bridge across one of these branches, possibly on the spot where the road to Galeria passed.

a pretty cascade at the mill, and a picturesque view of the baronial house of the Isola Farnese. Here the glen of the Fosso is deep, and bounded by rocky precipices. It is difficult to say whether a gate ever existed in the glen S; but there is some appearance of one at the spot marked T, a point very convenient for those who visited the stream. This brook being now united to two other rills, into one of which a fountain of good water flows, is here called the Fosso dei due Fossi.

The rocks or rugged banks of the city continue to the citadel from the gate last mentioned, and under them, on the left bank of the river, is a path which undoubtedly was an ancient road, as might have been observed a few years ago. The statue of Tiberius, and the columns of blue Hymettian marble, of the Doric order, which were excavated by Signore Giorgi, were found not far from the spot marked M., and belonged of course to the Roman imperial colony.

Of late the Isola Farnese has been generally considered the citadel of Veii; and, in a work published not long ago, it was even supposed

the castle of the Fabii on the Cremera, though confessedly not on that stream. Many would say that the Isola must have been the citadel of Veii, thinking that the existence of this insulated eminence outside the walls would have endangered the safety of the city; but before artillery existed there could have been no better protection than the broad and peculiarly deep and precipitous glen, between the Isola and the city. Moreover, in this glen, at X, are some tombs which have all the appearance of Etruscan sepulchres, and which, if proved to be so, would be conclusive of the fact, that it was not within the city. Roman tombs have been found far within the ancient walls of Etruscan Veii; but these are of imperial times, and were of course without the little municipium, which seems to have been confined within very narrow limits. Many more tombs, near a thermal source, may be found in the glen between Isola and the ancient city; and to these reasons it should be added, that there is no trace of any wall which united the rock of Isola to Veii; while the Isola itself exhibits every kind of sepulchral excavation, caves, columbaria,

and tombs without number. It was therefore beyond the walls of the city, and seems to have been the Necropolis of the ancient Veii, for neither the Etruscans, nor any of the ancient Italians, buried their dead within the walls of their cities: there is indeed abundant proof that Isola was consecrated to the manes of at least a part of the population, though the kings and magnates may have been honoured with Tumuli, like those near Tarquinii.

Dionysius (lib. ii. p. 116) says that Veii was equal in extent to Athens; he rather ought to have said that Veii was the larger city;* for at eight stadia to the mile, the circuit of Veii was forty-three stadia, whereas the circuit of Athens was only thirty-five; though this last may be said to be forty-three stadia, when taken at ten to the mile—the common Itinerary stadia of

* It has been usual to suppose that the towns in the vicinity of Rome were small; and the account of Dionysius that Veii was equal in size to Athens, has been particularly questioned. By inspecting the Map, it will be seen that Veii, now first laid down in its true proportion, was of a size fully equal to contend with the city of Rome included within the walls of Servius Tullius.

Greece; and this computation has been generally found to correspond with the measured distances in that country. The scale furnished by the milestones on the Via Cassia is sufficient for giving an idea of the magnitude of Veii.*

VELITRÆ, *now* VELLETRI. Βελιτρα· Ουελιτραι.

A town of 9,744 inhabitants, and an episcopal see, now united to that of Ostia.

Velitræ seems to have been, at one period, one of the most important of the cities of the Volsci. It was frequently taken by the

* One of the fragments of Dionysius, published by Monsignore Mai at Milan, in 1816, has a passage on the city and territory of Veii, which may not be generally known.

"The city of Veii was not inferior to Rome itself in buildings, and possessed a large and fruitful territory, partly mountainous, and partly in the plain. The air was pure and healthy, the country being free from the vicinity of marshes, which produce a heavy atmosphere, and without any river which might render the morning air too rigid. Nevertheless there was abundance of water, not artificially conducted, but rising from natural springs, and good to drink." (lib. xii. frag. 21.)

Romans, from the time of Ancus Marcius, and though colonized, often rebelled. Coriolanus surrounded the city, says Dionysius, (lib. iii.,) with a foss and vallum; yet, as it stands on so commanding an eminence, and is attached to the mountain behind, only by a narrow isthmus, it is difficult to conceive how it could be affected by a circumvallation within any moderate distance. Dionysius relates; (lib. vii. 12,) that a pestilence having carried off nine-tenths of the inhabitants, it became necessary to send a Roman colony thither, in order to re-people the place. In the year U. C. 416, during the consulate of Furius Camillus and C. Mænius Nepos, the citizens of Velitræ had rebelled so often, that the Romans dismantled the walls, and transported the natives beyond the Tyber, sending Romans to occupy the city as a colony. (Liv. lib. viii. 14.)

It was at Velletri that the Borgian Museum was originally established.—The site of the town is fine, and overlooks the Pontine marshes as far as Monte Circello and the sea, with the whole range of the mountains of Norba, Cora, and Segni, and even the range beyond Palestrina;

the citadel of which place, San Pietro, may be just distinguished beyond the declivities of Mont Artemisio. The inhabitants are mostly peasants, who till the neighbouring fields and vineyards, and at night retire to the town, (the air of which is reputed fine,) instead of remaining in the doubtful atmosphere of the Campagna. The wine is considered to be of a superior quality.

The modern road, instead of following the line of the ancient Appian, is most unnecessarily conducted up a series of steep hills and unpleasant declivities, in order to favour the city of Velletri at the expense of travellers.

The walls are of the construction termed gothic, with decayed towers and ruinous curtains.

On the mountain north of Velletri, the battle was fought (A. D. 1734) between Don Carlos III. of Naples and the Austrians, which terminated in the defeat of the latter, though, at the outset, Don Carlos himself narrowly escaped becoming a prisoner. The old road from Naples to Rome crossed this mountain, and travellers went in those times from Terracina to Piperno to dinner, and thence to Sermoneta to sleep; the

next day they dined at Velletri and slept at Marino, so as to dine at Rome on the third day from Terracina.

Veresis.

A river in the country between Prænestе and Tibur. It does not seem to have been that now called the Osa, which runs near Gabii, though some perhaps may be inclined to think, from the concluding syllables of Veresis, that the Osa and the Veresis are the same. Cluver says it was the river of Gallicano.

Verposum, *vide* Corioli.

Verrugo.

From the places mentioned in history as near Verrugo, it seems probable that it was situated somewhere in the valley between Segni, Anagni, and Pimpinara.

A hill with ruins in that valley, called Colle Sacco, and another called Colle Ferro, were probably the sites of Verrugo and Toleria; but it is difficult to determine to which of these places they respectively belong.

VIA APPIA, *vide* APPIA VIA.

VIA AURELIA, *vide* LAURIUM.

VIA COLLATINA, *vide* COLLATIA.

VIA FLAMINIA, *vide* AD VICESIMUM, *and* SORACTE.

VIA FICULNEA, *vide* FICULEA.

VIA GABINA, *vide* GABII.

VIA LABICANA, *vide* LABICANA (VIA.)

VIA LAURENTINA, *vide* LAURENTUM.

VIA NOMENTANA, *vide* FICULEA *and* ERETUM.

VIA TRIUMPHALIS—PONS TRIUMPHALIS.

The Pons Triumphalis was not far from the bridge now called Sant Angelo, from which

a road, the Via Triumphalis, ran up a very steep ascent, passing the Villa Mellini on Monte Mario, on the right. By a road communicating with that which leads to Civita Vecchia, the ascent of the mountain is less rapid. Having attained the highest point, or crest, of the range of hills from Monte Mario, the road maintains a constantly high level, from which, on the right, streams run to the Tyber by the valley of the Acqua Traversa, while, on the left, they seek the country below Rome. Though high, this road does not run through a pretty country, except where it crosses the head of the Acqua Traversa and its woods. On the left, after crossing the valley, is a large farmhouse, called Castelluccio, and on the right are the remains of an aqueduct. Soon after this the road falls into the Via Cassia, at Giustiniani, a place at the seventh mile on the way to La Storta.

VIA VALERIA, *vide* ANIO.

VIA VEIENTANA, *vide* VEII.

Vico Varo; Varia.

This place seems scarcely noticed in history, though from the yet existing remains, it was certainly a walled city. The Tables give it on the Via Tiburtina, or Valeria.

	Mill. Pass.
Ad Aquas Albulas . .	XVI.
Tibori	—
Varie	VIII.
Lamnas	V.
Carsulis	X.
In Monte Grani . . .	VI.
In Monte Carbonario . .	V.
Vignas	V.
Sublatio	VII.

The distance from Tivoli to Vico Varo, and thence to Lamnas, is correct.

At Vico Varo there are at present 1,129 inhabitants; the baronial mansion belongs to the family of Bolognetti, who keep it in tolerable repair.

Cluver suspects, and not without reason, that in Strabo (lib. v. 238) we should read Ουαρια τε

και Καρσεολοι, (Varia and Carseoli,) instead of Ουαλερια (Valeria.) He mentions, however, a Valeria as a city of the Marsi.

Vicus Alexandrinus.

A village on the road to Ostia, discovered a few years ago, by Professor Nibby and Sig. de Romanis, near a house called Villa Calzarone, on the first hill which reaches the Tyber after the Basilica of San Paolo. It seems to have been on the spot where the ancient Via Laurentina quitted the Via Ostiensis.

Vigna Murata, *vide* La Giostra.

Villa Adriana.

Of this villa an elaborate account has been given by Piranesi, and Professor Nibby has also described the spot, so that a lengthened description of it in the present work is wholly uncalled for. The place is beautiful, but chiefly, from its picturesque ruins, and from the number of cypresses, planted by the proprietor of the more modern Villa Fede; otherwise the

situation is, perhaps, one of the least eligible in the district.

The object of Adrian, in the erection of this villa, was to assemble in one spot, all that he had seen most worthy of notice in his travels. There was an imperial palace, and quarters for the imperial guard; a portico, called Poikilos, in imitation of that at Athens; a place called Canopus, from a building in Egypt; three theatres; a species of inferus, and Elysian fields; a vale of Tempe, (not, however, much resembling that of Thessaly,) a rivulet, called the Euripus, and a temple of Minerva, with some others. The whole was from eight to ten miles in circuit, and the astonishing number of buildings yet remaining evince the extraordinary magnificence of this imperial retreat; but the state of the ruins is such that no idea can be formed of its original magnificence without consulting the works above mentioned.

It was of course approached by a road on the left bank of the Anio, as well as from Tibur. Many have thought that certain sculptured piers seen to the right of the road between Ponte Lucano and Tivoli, were the entrance to the

imperial villa. The hill called Colle Stefano, (upon which are the ruins of an ancient building of imperial times, to which the guides sometimes attach the name of Queen Zenobia, as they do to other buildings in the country,) was perhaps the highest point included in the villa. Rocca Bruna is another point in the villa; and there is also a villa or casino Bulgari within the limits of the imperial residence.

Villa Albani.

A magnificent villa on the Via Salaria, (now Salara,) at a short distance from the gate, and on the right of the road. It is celebrated for its museum and its portico.

Villa Borghese.

A beautiful villa close to the Porta del Popolo at Rome, too well known to admit of further description.

Villa Doria Pamfili.

A magnificent villa of the Doria family, upon the heights beyond the Janiculum, and the gate of San Pancrazio. An ancient Necropolis

or burying-place has been discovered here. The situation is fine, but the air is suspected.

A detailed account of these villas may be found in any of the Roman guide-books.

Villa Horatii.

The ruins of this famous villa consist only of a Mosaic pavement, and of two capitals and two fragments of Doric columns lying among the bushes; but it is not improbable that more may be found by excavation. The pavement has been much ruined by the planting of a vineyard, and can only be seen on removing the earth which covers it. The groundwork is white, with a border of animals in black.

La Rustica (probably the ancient Ustica of Horace) is close under Licenza on the right ascending the valley. Above Licenza, on a very high point, is Civitella, and another more lofty mountain covered with wood, now called La Vena Rossa; probably the Mons Ustica of the Scholiast, who says there was a mountain as well as a valley of this name. The river of Digentia, ("gelidus Digentia rivus,") is, as represented

by Horace, a cold and copious mountain stream, and serves to fertilize this beautiful and green valley. The peasants call the river Mariscella; but, as usual, such an authority cannot be trusted. There are also two fountains; one of which, rising higher up the valley, under Mount Cornazzano, at a spot shaded by rocks and woods, to which the sun seldom penetrates, may be that of Blandusia; the other, now formed into an artificial and formal cascade, has its source in the same mountain. The whole neighbourhood is so different from others in Italy, that the passion conceived for it by the poet is quite intelligible to those who visit this cool retreat.

Villa Spada, *vide* Fidenæ.

Villa Torlonia, *formerly* Colonna.

A beautiful villa of the Torlonias, dukes of Bracciano, on the right of the road from the Porta Pia. It is well kept, and well laid out.

Another Villa Torlonia is that formerly called Costaguti, in a fine situation above Porto d'Anzo.

Villa Versaglia.

A large mansion, so called by one of the princes Chigi, in allusion, it is said, to the palace of Versailles. It is situated under Mont Aguzzo, near Formello and the site of Veii, and may be seen from the Via Cassia on the right from Rome.

Vitellia, *vide* Valmontone.

Voragini.

The Voragine, near the town of St. Oreste, under Mount Soracte, of which some account has already been given, under the article *Soracte*, is volcanic; and the noxious vapours occasionally emitted from it are accounted for by the supposition that the orifice penetrates deeply into the volcanic substratum of the mountain.

The well known story of the gulf in the Forum of Rome, may likewise be ascribed to the volcanic nature of the soil.

The Voragine near Greppino or Greppina, on the road between St. Angelo and Nomentum, is

somewhat different, being an almost triangular opening, of which two sides descend, by very steep and wooded banks, to a small pool of water, while the third is a perpendicular limestone rock of great height. The water of the pool is clear, and seems deep; it may be observed, with caution, from the top of the precipice. The peasants say it was never known to vary in height, remaining the same in winter as in summer.—If conveyed by a cut to the lower part of the valley of the Rivus Magoulianus, which is generally dry, the water might possibly be applied to some useful purpose. It is probable that at this spot the volcanic country unites with the calcareous soil and rock, and an examination of this extraordinary chasm might be interesting to the geologist.

There is a chasm also at Collepardo, but without water, similar to one not far from Hermione, in Argolis, though of less extent.

Zagarolo.

A town near Palestrina, containing 2,921 inhabitants. It gives the title of duke to the Rospigliosi family, who possess a large and

handsome baronial mansion in the centre, as well as a villa at San Cesareo in the neighbourhood. The situation of the place is very remarkable, being a long and narrow hill, formed by two ravines and their torrents, and attached at one end to higher ground near the road to Palestrina, while the other extremity is cut off by the junction of the two brooks, when the ravines unite, and form a wider valley. The town is a mile in length, but is very narrow. The centre street passes through four piazzas or squares. From two sides of the baronial mansion the views are extensive, being uninterrupted by the houses of the town. It was in this residence, as is recorded in an inscription, that the Latin version of the Bible, called the Vulgate, was produced.

There seem to be no antiquities in the town, except such as have been brought thither by its feudal proprietors for the embellishment of their mansion.

ON THE

HISTORY AND LANGUAGES

OF

ANCIENT ITALY.

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ANCIENT ITALY.

HISTORY.

NOTWITHSTANDING the scepticism with which many regard the anciently received accounts of the emigration of the Grecian Pelasgi to Italy, the observations made whilst collecting materials for the Map that accompanies this work, appear strongly corroborative of their truth.

"No one can tell," says Dionysius, "who inhabited the country before the Siculi;" but there seems no doubt that tribes of greater numerical force, or rendered more powerful by superior civilization, arriving from the north, drove out these primæval proprietors, and possessed themselves of their territory.

The Umbrians, or Ομβροι, who occupied Umbria (Ομβρικη) in the centre of Italy, were considered by Pliny, Florus, and others, as the most ancient of all the Italian nations; but they are said by Solinus and Isidorus to have derived their stock from the ancient Gauls. Their language seems to have retained for many ages some admixture of Gallic words, and it is certain that their cities had anciently names quite different from those they bore at even an early period of history. Clusium, for instance, was called Camers. The Umbrians were at one time so powerful, that, according to Pliny, they had three hundred towns in the region afterwards called Etruria.

Strabo says the Sabines were a most ancient and indigenous race, παλαιοτατον και αυτοχθονες. Now, as the Sabines came from Amiternum, their country must have been included in Umbria; which, at one time, extended to the south at least as far as Mount Garganus, where there is even yet a Valle degli Umbri. Zenodotus of Trœzene, who wrote the history of Umbria, asserts that "after the Pelasgic invasion, the Aborigines who were Umbrians, were called Sabines;" a clear indication that they were then considered, either by origin or intermixture, the same people. Cato, who wrote a work on the Origines, (which invaluable book is unfortunately lost,) says, that "the Sabines lived at Amiternum, whence, as the population increased, and in consequence of a vow, they sent colonies, who drove from certain parts of the country both the Umbrians and Aborigines;" and he mentions Cutilia as one of the towns taken by them.

But the Sabines are also said to have lived originally at Testrina, a place on the mountains, between the modern Antrodoco and Aquila, and to have taken Amiternum from the Aborigines, who had taken it from the Umbrians.

Amiternum is now called San Vittorino, where there are no remains above ground of very ancient times; though the site is remarkable, rising in terraces to an acropolis. The amphitheatre is of Roman imperial construction; but at a distance, and at the foot of the mountain behind the village of San Vittorino, the late Mr. Dodwell, in the year 1830, found certain ramparts, apparently constructed to fortify a pass, of very ancient date, and of polygonal or irregular masonry.

It is surprising with how slight a change of letters many of the Italian tribes may be shown to have been of the same race, though bearing apparently different names. In certain districts, the Sabini were called Sabelli and Sabinitæ. The Sabelli and the more ancient Ausones, were also evidently the same people. (Virgil.) The Sabines, in name, were likewise much the same as the Samnites, who were one of their colonies; (*vide* Strabo and Festus Pompeius;) Σαννιτα scarcely differing from Σαβινοι, except in the substitution of V for B, which was common. The coins of the Social war, in the Oscan language and character, have Sabinim or Safinim for Sabinorum, and Viteliu for Italia.

But the Sabines were also Opici, whence the more recent term Osci, is derived; a name, of which Opici, Obsci, Opsci, and Olsci, were so many different modifications; and with the digamma, Volsci, Volusci, Helisci, and even Falisci. It was also common to substitute the letter Q for P; (as in old

Latin, pid for quid;) hence Opici easily became Æqui; whence, upon admixture with the Siculi, the Æquicoli or Æquosiculi.

The Aborigines, or Casci, who, according to Cato and Sempronius, the most learned of the Romans, were originally of Greek extraction, seem to have united with some of the Umbrians, from whom they had taken forcible possession of a territory within the original limits of Umbria. We have already seen that they took Amiternum when the great divisions of the Umbrian territory were in progress. Zenodotus says they settled in the country about Reate.

Though so many of these tribes seem to have been at length confounded, it appears that this part of Italy had, at some very early period, received a colony of Pelasgi, who were called Œnotrians, whence Varro and Servius call Sabina, Œnotria tellus. This early immigration from Greece, probably introduced a certain degree of civilization, though much could scarcely have existed in Greece itself at that time. Dionysius cites an ancient author, Antiochus of Syracuse, to prove that different descendants of the Œnotrians took the names of Siculi, Morgetes, and Itali—names which, added to those already mentioned, seem to prove that all these neighbouring tribes were connected, and had received some tincture of Pelasgic blood from a colony of very early date.

Strabo, who perhaps knew more of history than of geography, says that the Pelasgi were spread over all Greece, but particularly throughout Æolia and Thessaly;—and Dionysius, (lib. i. 14,) that they were Argives, who left Peloponnesus in the

sixth generation after Phoroneus, son of Jupiter and Niobe, and went to Hæmonia or Thessaly. Thence, after six more generations, they were expelled by the Curetes and Leleges, afterwards denominated Ætoli and Locri. Some fled to Crete, some to the Cyclades, and others into Mounts Olympus and Ossa; others again to Bœotia, and Phocis; and some to Asia. A body of them flying to Dodona, which was a sacred soil, settled there, and multiplied so fast, that the oracle commanded them to go to Italy, then called Saturnia. Having settled at Spina, near one of the mouths of the Po, they erected fortifications, and remained there in great prosperity, till driven out by the barbarians in the vicinity.

A detachment, being sent thence into the interior, was exterminated by the Umbrians; but others, more fortunate, passed the mountains, and, coming into that part of Umbria which bordered upon the Aborigines, seized several small Umbrian towns. A large army of natives having collected to revenge the attack, the Pelasgi quitted this territory, and marched into that of the Aborigines, who quickly assembled their forces, in order to repel the invasion.—This body must have passed along the valley from the modern Amatrice and Sigillo to Antrodoco, afterwards occupied by the Via Salaria,* leaving Amiternum in another not far to the left. By this route down the valley of the Velinus they arrived near Cutilia.

The upper part of this valley is a narrow, bare, and sterile region, probably at all times but little peopled, till it ap-

* The late Mr. Dodwell found various traces of this road, as well as of the more ancient one.

proaches Interocrea or Antrodoco, whence there was another mountain road by Testrina to Amiternum, under Monte Calvo, part of which is still called Monte Giano, (Janus.) At Antrodoco that river is swollen by the accession of other fountains; the valley is beautiful;—embosomed in woods, and encircled by lofty mountains, it gradually emerges, and, opening on each side, presents all the charms of high picturesque beauty and fertility. By other singularly transparent and copious fountains rising under the villages of Canetra, St. Angelo, and Piè di Monte, the Velinus is increased to a rapid, but at all times a clear river; and below Cutilia, after the accession of a number of mineral waters, it assumes the most lively tinge of blue.

It was in this delightful valley in the neighbourhood of Cutilia, that, (according to Dionysius,) the Pelasgi pitched their camp. Having taken one of the natives prisoner, they learnt from him the name of the place; and also ascertained that a lake, reputed sacred, was in the vicinity, with a floating island, upon which, on a certain day of the year, mysterious rites were celebrated. The Pelasgi examined the place, and finding the account true, concluded they had reached the spot pointed out by the Dodonæan Oracle as their future country. The Oracle commenced thus:—

Στειχετε ματομενοι Σικελῶν Σατορνιαν αἶαν
Ηδ' Αβοριγινεων Κοτυλην, ὁῦ νᾶσος οχεῖται.

The Dodonæan verse then proceeds to command an union with the natives of the country, where such names and such circumstances should be found, and orders that a tenth of

their future riches should be dedicated to Apollo, and that a temple should be erected to Pluto, and an altar to Saturn.*

On the approach of the forces of the Aborigines to repel the invasion, the Pelasgi, unarmed and carrying branches of olive, presented themselves as suppliants, stating that they came by a divine command, and not for plunder, and that they only begged permission to settle according to the oracle; the Aborigines, finding that peace might be preserved without the risk of battle against a more skilful people, respecting also the oracular decree, and finding themselves weakened by recent wars with the Siculi, yielded to the prayers of the Pelasgi, admitted them into fellowship, and assigned to them the marshy and almost useless land then called Velia, which lay below the lake of the floating island, on the banks of the Velinus, in the lowest part of the valley. The opinion of Dionysius, that this coalition with the Aborigines was effected principally from the acknowledged affinity and kindred origin of the two tribes, has great weight; for the Casci, notwithstanding their name of Aborigines, which only signified mountaineers, were in fact foreigners, and had forcibly dispossessed the Umbrians of the lands they occupied.

The superior skill and industry of the Pelasgi soon drained the fen; but as the land did not suffice for their maintenance, they persuaded the Aborigines to assist in an attack upon the Umbrians of Cortona, as the possession of that place would

* Dionysius says that L. Mamius, a person of distinction, had seen the oracular verses, inscribed in ancient characters upon a tripod in the temple of Jupiter, at Dodona.

serve to secure them from the future incursions of that people. We may here remark, that Cortona still retains its Pelasgic walls; and that outside the city, a vault, constructed in the Pelasgic manner, with approaching stones, remained perfect till the last invasion of the Austrians, when it was destroyed.

United with the Pelasgi, the Aborigines now became the most powerful of the Italian tribes, and expelled the Siculi from the whole country from Cære and Alsium to Pisa and Saturnia; which, however, they afterwards lost to the Etrusci. The walls of Cære and of Alsium were built with soft volcanic stone, and consequently in parallelograms; those of Saturnia, recently examined for the first time, and drawn by Mr. Fox, are of genuine Pelasgic style, and of calcareous stone.

These Aborigines (according to Cato, Sempronius, and many others) were Greeks of the Œnotrian colony, who had seized on that part of the territory of the Umbrians which lay near Reate. It is not said that the conquest was followed by the extermination of the previous occupants; but, according to Dionysius, "they expelled the barbarians from certain parts of the country, and built, in a style known to the ancients, many small cities in the mountains." The power of the Umbrians and the extent of their dominion, seems to have been abridged by the successful rebellion of many of their dependent provinces.

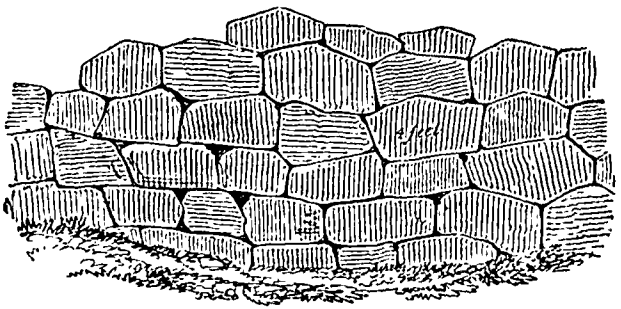
There is even yet, in the vicinity of Rieti, a place named Cascia, which may possibly be the last memorial of the Casci,*

* The name Casci, according to the old grammarians, signified Veteres, or Ancient.

or Aborigines. There are now no ruins, and probably there never were any walls; but an acropolis-like hill may have been the site of one of their towns.

Dionysius, who was an excellent antiquary, informs his readers that Lista, situated twenty-four stadia from Reate, a well-known city, was the capital of the Aborigines,—and stood on the road from Reate to Cutilia and the lake of the floating island before mentioned: in strict consistency with this account, there is a lofty, wooded, and remarkable hill on the right of the high road, now called Lesta,—which is precisely at the required distance. Those of Rieti who are best informed, conclude it to have been the site of Lista; but on this hill there are no traces of antiquity; below this higher hill is one of less elevation, on the left of the road, and on the other side of a pass between the plain of Rieti and the valley of Civita Ducale, the present limit of the Roman and Neapolitan states; and here, just beyond a ruined house, called Casotto di Napoli, any one accustomed to the examination of the ancient cities of Greece, may clearly perceive the remains of the ancient capital of the Casci and Pelasgi.

The fortifications of a small but strong city are seen inclosing the upper part of the hill, on the top of which was an acropolis, most advantageously situated. The fountain was, as usual, and for some reason not yet clearly ascertained, outside the town, and may still be seen not far from the gate. Annexed is a specimen of the wall near the gate, seen from the carriage-road on the left, after passing the Casotto di Napoli.



LISTA. (CALCAREOUS BRECCIA.)

It is an interesting circumstance, that remarkable ruins of Lista, (the capital of the Casci in Italy,) and of Lycosura, (that of the Pelasgi in Arcadia,) still exist, and that in each instance a place in the vicinity bears a name but slightly differing from that of the ancient town—Lesta, as has been just remarked, being the name of a hill in the vicinity of the ancient Lista, and Surias To Kastro, or Castle of Surias, standing within a short distance of the site of the ancient Lycosura. That both these Greek colonies were originally from Arcadia, and alike descended from Gelanor or Pelasgus, the father of Lycaon, is rendered highly credible by the circumstance that their walls are manifestly of a construction perfectly identical. To prove this, a small part of the wall of Lycosura, built by Lycaon, (on the model of which, according to Pausanias, "*in Arcadicis*," all other cities were built,) is also given, of the genuineness of which there can be

LYCOSURA.

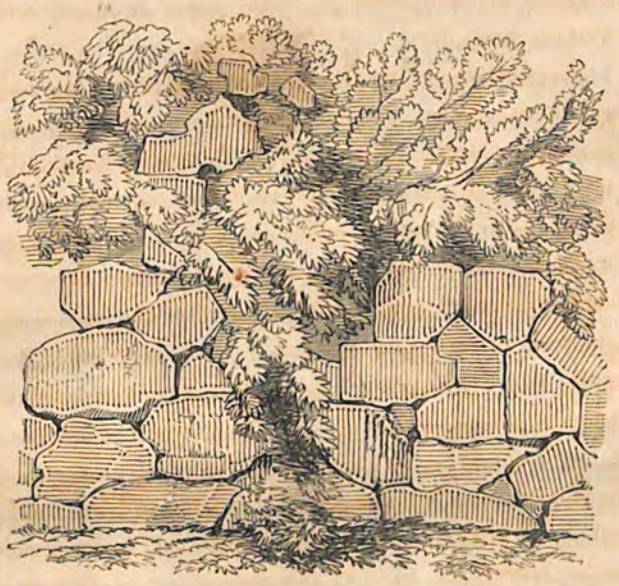
no doubt, in consequence of the minuteness with which the position and characteristics of that city are described. It stood, says Pausanias, not far from the summit of Mount Lycæus, now Dioforte, in Arcadia, on which was the altar of Jupiter, and a temple of Pan, the ruins of which yet remain; and within a short distance of the city, as a further proof of its identity, the Hippodrome of the Lycæan games, of which Pausanias speaks, may still be seen. (*Vide* Pelasgi, vol. ii. page 154.)

The youngest son of Lycaon, Œnotrus, discontented with his share of the Peloponnesus, led the first Pelasgic colony to Italy, and the Pelasgic method of building may possibly have been on this occasion transferred to Italy. Pausanias is the authority for this history; and as Dionysius has been accused of misrepresenting facts, in order to prove the descent of the Romans from the Greeks, and not from barbarians, the authority of Pausanias, who lies under no such imputation, is of much weight. Servius, on the authority of Varro, says that Œnotrus was king of the Sabines; and even the Chones, whose name is found among the oldest possessors of Italy, are said by Aristotle to have been Œnotrians.

That a similarity exists between the walls of Lycosura,

the earliest specimen of Pelasgic fortification, and those of Lista, is so, undeniable, that, in order to prove the common origin of the two people, the concurrence of history seems scarcely requisite.

Dionysius states, that Palatium was another of the towns of the Aborigines, situated on another road, twenty-five stadia from Reate. This place, said to have been the origin of the name of the imperial hill at Rome, has been usually considered in the light of an idle story, or at most as a vague tradition; yet if, on visiting the spot, vestiges of a very ancient city are found, corresponding with the peculiarities observed in other places reputed contemporaneous, it is surely more reasonable to rely on the statement of historians, than on any unsupported theory. Those who feel interested in the confirmation of the early history of the country, may find at the required distance from Rieti, and upon the hill behind the Villa Ferri, between that place and the monastery of La Foresta, the ruins of this ancient city, well situated both for convenience and defence. The walls, like others of the time, are backed by the rising summit of the hill, but are so overgrown with every sort of vegetation, that it required some trouble to find a part sufficiently exposed to be given as a specimen. The small portion represented, will suffice to show that the style resembles that of Lista and Lycosura.



PALATIUM.

The walls of these and other very ancient Italian cities were probably built by the second colony of Pelasgi, who came by Spina to Cutilia; for Dionysius positively asserts that the Aborigines lived in villages on the hills till the accession of the Pelasgi commonly so called, when they built many towns. Lista and Cutilia were therefore unwalled till the arrival from Dodona of this second Pelasgic colony. On a high hill, nearly in the direction of Poggio

Bustone, seen from Rieti, is a curious vestige of one of these primæval cities.

Other towns of the Aborigines and Pelasgi,—Trebula, Vesbola, Suna, Mephyle, and Orvinium, with the oracle of Mars at Tiora, now Tora, (where the dove of the oak of Dodona was imitated by the Δρυοκολαπτης, or woodpecker, perched on a pillar of wood,) have been also found, and all exhibit ruins of the same style. The last is situated near the great mountain Velinus, from which it is said the Latins originally came.

The town of Cutilia seems to have entirely disappeared; the blocks of the walls may possibly have been employed in the magnificent substructions of the Via Salaria, which, near the Lacus Cutiliæ, are of polygonal masonry — or perhaps, the whole substruction at this spot may be the original wall itself. The lake, on the surface of which an island is said to have floated, is now called the Pozzo Ratignano, and is very remarkable for its clearness and great depth. The banks appear to be increasing and approaching each other by incrustation; there is no shelving shore, the rock being suspended over the lake, like broken ice over a deep abyss.* Above is the village of Paterno, and not far distant the terrace of a Roman villa, possibly of the Emperor Vespasian, who was fond of the vicinity. A little nearer to Rieti, after passing two springs, is the ruin of a large building, evidently either the

* Notwithstanding the adventitious matter with which the water abounds, there are fish in the lake, which are sometimes taken with a net.

imperial palace, or baths; and close under this four little pools, three of which are of deep blue, and one of greenish water. The blue waters are cold, and strongly acid. Further on are two beautiful sources, the waters of which are blue and acid, like that of the pools; and just beyond is another pool: these are all to the left of the road. The phenomenon of the floating islands may still be observed; they are nothing more than reeds, or long coarse grass, the roots of which, bound together by the petrifying nature of the water, are sometimes detached from the shore. There are three more sources near the church of San Vittorino; and this very considerable supply of water has again rendered the marsh of Velia, which fills up the valley, nearly as unprofitable as when the Pelasgi received permission from the Casci to drain and cultivate the spot. The account of Dionysius, that the place was seventy stadia from Reate, that the larger lake was four plethra in extent, and his description of the marsh Velia, on the river Velinus, are perfectly correct. He also says the island was about fifty feet wide, and dedicated to the goddess of victory; so that his description tallies too closely with present appearances to admit of a doubt as to the site of Velia, and of the sacred lake of Cutilia.

Having thus shown the establishment of two Pelasgic colonies in Italy, (the Casci, and the Œnotrians,) and the positive resemblance of the remains of their cities, with such as are yet found in the mountains of Arcadia, whence they originally issued, we proceed to the further consideration of the Sabines, a nation which seems to have su-

perseded the Aborigines and Pelasgi, and even the Umbrians, who, after their reduction, assumed the name of their Sabine conquerors.

This people, says Cato, derived their name from Sabinus, son of Samus, a tutelar genius of their country, called also Sabo and Dius Fidius; and Varro hints that this last might be the same as the Dioscuri of the Spartans. Their first habitation was Testrina; they afterwards seized on Amiternum; and thence, in a nocturnal expedition, fell first upon Cutilia, and then upon Lista, and took both those places. Those of the Aborigines who escaped retired to Reate; and after many fruitless attempts to regain Lista, withdrew from the contest. The Sabines now become the dominant tribe, spread their influence over all the region of the Casci, and of the Umbrians, as far as the Nar on the one side, and the Anio on the other, and gave their own name to the whole country, which it has ever after borne.

There was one remarkable difference between the Sabines and the united nation of the Pelasgi and Casci, which may perhaps be traced to the Lacedemonian pride of the latter, inherited from a Spartan colony which had joined them, as well as from their original descent from that people. It was that the Sabines did not wall their towns—perhaps they were unable to do so, for they belonged to a colony which emigrated previous to the introduction of the practice into their part of Greece.

Their connexion with the Lacedemonians is asserted by Hyginus, in his treatise "De origine urbium Italicarum," who says, that coming with the Lacedæmonians to Italy, they drove out the Siculi. Cato, also, and Aulus Gellius, represent the

Sabines as a Spartan colony under Sabo; and Plutarch and Trogus confirm their Grecian origin. The first colony are said to have arrived in Italy long before the Trojan war; the second body of Lacones came at a much later period, bringing with them some of the laws of Lycurgus, from the severity of which they had fled. Those which they adopted conferred upon them a high reputation for sanctity.

Dionysius (lib. ii.) relates, that "after subduing Reate and the whole of the neighbouring region, the Sabines built several towns without walls, (ατειχιστα,) and among others, Cures." At Amiternum, another of the towns built by the Sabines, terraces are still to be seen—which, if the houses were united in the manner yet common in several Greek and Italian towns, as, for instance, at Thermia and Siphnos, or at San Gregorio and Poli, must have answered in a great measure the purpose of walls.* The Sabine colonies from Reate seem to have followed the course of the valley of the Telonius, or Turano, leaving that of the Salto to the east. This latter was occupied by the Pelasgic Aborigines and the remains of the Siculi.

Sabina is considered to have extended in later times as far as Nomentum; but it is clear from Virgil, that the supposed Sabine descent of Latinus, from Picus, Faunus, Sabinus, and

* There seems to have been some little deception in the boast of Lacedæmon; for the city was seated on several insulated and defensible hills, and toward the Eurotas, was so effectually protected by a long line of perpendicular rocks, as to render a wall, at least on that side, wholly unnecessary.

Italus, was not purely Sabine; he appears rather to have descended from the Sabines, after their intermixture with the Aborigines or Pelasgi, and the Siculi, (who are said by Cato and Sempronius to have been at one period the same people,) of whom Italus was king. It seems clear from Stephanus, that at one time the Antemnates also were Sabines, although on the left bank of the Anio; as well as Cænina and Crustumerium.

The Picentini and Samnites, according to both Pliny and Strabo, were Sabine colonies; and even the Marsi are said to have descended from the Sabines. Festus is of opinion that the Hernici are so called from rocks, which the Marsi call Herna. Servius says Herna is a Sabine word, and that the Hernici were a Sabine colony; and adds, that they received their name from the position of their country, which lay amongst rough and stony mountains. The Bruttii and Lucani were derived from the Sabines, through the Samnites. The Peucetii were Pelasgians.

Of the Volsci, we have seen that the name was derived from that of the Opici or Osci. That their language was alike is plain. Pompeius Festus speaks of those "qui Obscè et Volscè fabulantur, nam Latinè nesciunt." As their country lay upon the coast, it is by no means surprising that several foreign establishments were formed there. Cora and other places received Greek colonies, who may have been peaceably permitted to settle, and to cultivate the borders of the Pomptine Marshes.

Of the Rutuli, there can be no doubt that they sprang from the same stock as the Aborigines and the Sabines; for on the paternal side, their king Turnus was directly descended

from Picus and Faunus; and, as his mother was of the family of Acrisius, even his maternal descent was from the Argives, or Pelasgi.

The walls of Ardea are not built in the usual manner of the Pelasgi, but this may be accounted for by the softness of the volcanic materials of which they were constructed; for, whereas the tufo of Ardea could be easily cut by a hatchet, the hard limestone and calcareous breccia of Argolis and Greece required considerable labour to reduce them into polygons.

The Rutuli are classed by Virgil with the Veteres Sicani, who were the same as Siculi. The Ausonians and the Aurunci also were the same people, the S and R being frequently interchanged; in the most ancient Latin, there was in fact no R.

Many of these seemingly different nations may be in reality traced to a common stock, assuming different names according to circumstances, but having, in most of the southern parts of the country laid down in our Map, what may be termed a foundation of Siculi, or Sicani, and in Umbria in the north, that of an ancient colony of Gauls; subsequently, however, the whole people were amalgamated, by two decided invasions of the eastern coast, by more civilized Pelasgi from Greece; and several smaller colonies landing at different times, formed settlements near the Tyrrhene sea.

Dionysius says that the glory of the Pelasgi in Italy began to decrease before the time of the Trojan war, the Tyrrheni occupying many of their towns. The Pelasgians,

thus depressed, became mixed and confounded with the Aborigines, and with them possessed the site of Rome.

Forty years previous to the Trojan war, (as the Romans say,) Evander led a colony from Palatium, or Palantium, an Arcadian city. This second Greek colony, after the arrival of the Pelasgi in Italy, formed one common nation with the Aborigines on the site of Rome. We have already seen that Palatium, near Reate, really existed—named probably by the Pelasgi, from the Arcadian city, near Tegea; and we may suppose it was from the Italian town that Evander and his colony came and built the city upon the Palatine hill, so that it was only in a remote manner that he was connected with the original Arcadian city.

The Œnotrian Aborigines, in the region near Rome, were, in process of time, called Latins, from one of their kings, Latinus. Dionysius gives this account: (lib. i. 8.) —The indigenous Siculi were the first occupants of the site of Rome. The Aborigines, who had hitherto lived in villages on the mountains, having obtained assistance from the Pelasgi and other Greeks, drove out the Siculi, built many cities, and seized upon all the country between the Liris and the Tyber: they afterwards received the name of Latins from Latinus, their king. The first who reigned at Laurentum was Saturn; to him Picus succeeded, reigning thirty-seven years; Faunus succeeded Picus, and reigned forty-four years; and Latinus, his successor, reigned about the time of the Trojan war.—Ovid and others, in deriving the name of Latium from the concealment of Saturn, (latente deo,) possibly record the history of some chief of the interior,

who had fled from the mountains to the coast for safety; but the etymology seems fabulous.

Having thus endeavoured to establish the descent of the Latins from the Aborigines, and having shown the intermixture of the latter with the Pelasgi and other Greeks, it is unnecessary to pursue the subject further—the remainder of the history of the country being intimately connected with that of Rome itself.

LANGUAGES.

In the foregoing remarks, it has been already observed that the Umbrians, (who, according to Pliny, Florus, and others, were the most ancient natives of Italy,) are supposed to have derived their origin from the Gauls. This is asserted by Solinus; and Isidorus also of Seville, an author of the seventh century, who wrote several books on etymology and languages, expressly calls them Celts.

Herodotus says, that the Pelasgi in the north of Italy, spoke a Barbaric tongue, and not Greek,—that is, not pure Greek:—"Πελασγοι βαρβαρον γλωσσαν ιεντες." These northern Pelasgi seem to have been those who united with the Umbrians; and the females being, for the most part, of Umbrian origin, it is probable that their children spoke the language of their Umbrian mothers, with a certain admixture of the paternal tongue. If the Umbrians were really Gauls,

it would be natural to refer to the Gallic language all that is not Latin or Greek; the term Gaul, is, however, somewhat indefinite, for it seems to have been applied to all colonies coming from the north, even to Illyrian, and perhaps even to Thracian and Dacian colonies.

The Aborigines, upon their admixture with the earliest Pelasgi, were called Casci. This people built their towns without walls, were acquainted with few of the arts of civilized life, and lived in huts of straw; and from these huts, if the Pelasgi could be proved to have spoken, as they possibly did, the language of the Epirots, (which may have been the same as the Macedonian, Thracian, and Phrygian, the parent of the modern Albanian,) their name seems to have been derived; Casct in Albanian, signifying thatch, which is in Hebrew, Casc.

Of the Umbrian tongue, the Eugubian Tables seem the best specimen. They were found near Scheggia in the year 1444, at the temple of Jupiter Apenninus, inscribed on seven plates of brass; and relate apparently to the sacrifices and ceremonies performed at the temple to IVVE GRABOVEI, or Jupiter Grabovius, as a "PIHACLV TVTA PER IKVVINA," an atonement or piaculum for all Ikuvium—(Eugubium.) Eight of the inscriptions are in Umbrian or Pelasgic, (commonly called Etruscan,) and four in Latin characters. In the latter, which seem to be like the other Tables as to their contents, but somewhat modernized, the letter O appears instead of V, and sometimes F. The G is also introduced, which was not used, as it is imagined, till about the year 400 U. C. Those in the Umbrian character may be three hundred years older.

Except a letter somewhat similar in form to the Hebrew Beth, and which, like it, has the sound of V, there seems no material difference between the Umbrian characters and those of Pelasgic or ancient Greek: the lines likewise, as in most oriental languages, run from right to left. It has been shown in the Horæ Pelasgicæ of Bishop Marsh, that C and F were used indiscriminately in Greece. (page 76.) A slight alteration had taken place in the language, when the Tables in the Roman letters were written.

According to Lanzi, the third Table is an edict, for the feast "Plenarum Urnarum." The date is "Idibus plenarum Urnarum xviii Kal. Decembres." "Eitipes, plenasier, urnasier, uhtretia, k. t." For the original characters, see plate of inscriptions (*a*). The concluding T is explained by Tesem, used for Decem; but it is not easy to recognize in the fourth word, XVIII.

A prayer for the agriculture of all Ikuvium, (written on the older tables IIOVINA, but by good fortune, in one of those in Roman characters, IKVVINA,) runs thus:—"Bue. peracrei. pihaclu. di. grabovei. pihatu. ocre. fisei. pihatu. tota. iiovina. di. grabovei. pihatu. ocrer. fisier. totar. iiovinar. nome. nerf. arsmo. veiro. peuo. castruo. fri. pihatu. futu. fos. pacer. pase. tua. ocrefisi. tote. iiovine. erer. nomne. erar. nomne. di. grabovie. salvo. seritu. ocrefisi. salva. seritu. tota. iiovina;" or, "Bove piaculo piatus esto Jupiter Grabovei piamitre (hujus) sacrificii expiato totam Jovinam. Jupiter Grabovi piamine sacrificiorum totius Jovinæ nominibus agrum virum pecus oppido expiato fiasque volens propitius pace tua sacrificio totius Jovinæ gentis, eorum nomine, earum nomine.

Jupiter Grabovi, salvo satu sacrificii, satum sospita toti Jovinæ."—This prayer is taken from one of the tables written in Roman characters; but the words nearly correspond with those in the Umbrian character.

The Eugubian Tables show that S was used in the Umbrian tongue, as in the old Latin, instead of R. The same sentence, which, in the older character was written SENALPERT. SEREV. SUP. [to be read from right to left—see plate of inscriptions, (*b*)] is, in the Latin Tables, POST. VERIR. TREBLANIR. "After the boars, three in number," &c.

A few other instances may suffice as a specimen of the language from which the Latin seems to have originated. We find arsie for ignis, and pirase from the Greek, for the same. In one, is the word πυρ for fire, in Latin characters:—"Pir orto est toteme Iiovine," or, "ignis ortus est toto Ikuvine." Wine and bread have preserved nearly their original names, as is proved by the sentence, "Tiu puni, tiu vinu," given in the plate of inscriptions, (*fig. c,*) which signifies "adponite panes, adponite vinum;" the first word Tiu being from the Greek Τιθεμαι, or θειο. In the following passage (of which the original may be seen in the plate of inscriptions, *fig. d,*) Jupiter is represented as having a sacrifice of three oxen, the fat of which is burnt. "Jovi Grabovio bubus tribus facito arvinam ustoenta." Αρβιννη, says Hesychius, is the Sicilian for fat.—An object which was ordered to be placed on the apex or acroterion of the temple, is spoken of in one of the tables, as "Anglome Hondomu;" and in a subsequent one, "Anglome somo;" the angulo summo of a later period. Among the Greek words in the Umbrian,

"*Puemune* pubrice," for Ποιμην publicus, or priest, is curious; it occurs also in an inscription found near Amiternum. "

In the article *Etruria*, it will be seen that the alphabets of the Lydians, of the Etrurians, and of the Umbrians, and all that can be ascertained of the Pelasgi, were so similar to each other, that it is impossible not to suppose these people descended from one common stock.

The result of an examination of the Eugubian Tables is that it was from the Umbrian language that the Latin was mainly derived; the contrary, namely, that the Umbrian was derived from Rome, cannot have been the case; for the last of the tables was composed before the year 400 U. C., at which time the Romans had not penetrated so far to the north as Umbria, having only just conquered the Veientes. Another component part must have been the old semi-barbarous Greek which the two colonies of the Pelasgi had imported. Of its third and last element, the Gaulish or Gallic tongue, we are almost wholly ignorant, and there is now little hope of obtaining any knowledge of it. The Latin, as is affirmed by Dionysius, (lib. i.,) was subsequently more and more mixed with Greek.

It is somewhat more difficult to determine the origin of the Sabine tongue. Such words of the language as have been preserved, seem to be either Gallic or Thracian; certainly they are neither Greek nor Latin. Cata, in Sabine, says Varro, means pointed; Cateia, in Gallic, is a dart. Ciprus or Ciprius, in Sabine, is good; Crepirum means right; Herna, rocks; in Celtic, a rock is Arn; Irpus or Hirpus is

a wolf; Lexula a cake; Nero, strength; and Strebula, flesh offered in sacrifice.

The names of the deities of Umbria followed the changes of the language, and seem to have varied according to the localities consecrated to their worship. The Di Krabovie of the Umbrians is the Δι or Διος of the Greeks, with the addition of the Latin epithet, Cura Boum; and the IVPATER, Ζευπατηρ; the title of Krapuvie is, however, given not only to IVVE, Jove, but to MARTE, Mars; and also to VUFIUNE. (Plate, *fig. e* and *f.*) This latter word, the very learned Lanzi supposes equivalent to Ενιος or Ενιον, (Bacchus,) wondering at the same time how Apollo was neglected in a nation descended from the Pelasgi. The word Vufiune, however, is as easily converted into Φοιβος as into Ενιος. Ennius has "Versibus quos olim Fauni Vatesque canebant;" and the word in question is not far from the Deum INVIVN —a word sometimes found in connexion with Pan, Sylvanus, and Faunus. Among the divinities of Umbria, we find also Janus or Dianus, who was, as Scaliger observes, the God of the Sun, and father of Circe; Joviscus, or the young Jove; and Sata, the goddess of seed; a goddess so often invoked by this agricultural people, that it seems as if a blight was a frequent misfortune. Museiate and Cvreiate are Μουσα and Κορα; Kureties and Coredier are Curetes; and the name Pieriates, a family or priesthood of the Umbrians, seems derived from the Greek Pieria. Much of the religion of the Umbrians may thus be traced back to Greece. Fijuvi was Filius Jovis, or Dius Fidius; Fise Sapi, Filius Sabi; and Fijuve Sansi, Sancus, afterwards confounded with Hercules.

All these gods obtained a place among the divinities of Rome in consequence of the conquests and immigration of the Aborigines and Sabines mixed with the Umbrians and Pelasgi.

The Umbrian language cannot be quitted without mentioning that in one of the inscriptions, the subject of which seems to be the sacrifice of a dog, or perisculacismus, the whelp, in Latin, Catulus, is called Katle, while the dog is Hunte or Hound, which some may think evidence of a northern tongue.*—See Plate of Inscriptions, *fig. g.*

Another specimen of the language, found in 1742, near Assisi, may possibly be of a later time,—when the Romans had conquered Umbria; it seems, however, almost equally unintelligible.

AGER. EMPS. ET.
TERMNAS. OHT.
C. V. VISTINIE. NER. T. BABR.
MARONMEI.
VOIS. NER. PROPARTK.
T. V. VOISIENER.
SACRE. STAHV.

This has been translated "Ager emptus et terminatus est

* This sacrifice of the dog is mentioned by Lycophron, as offered to Hecate, in the cave of Zerynthus in Samothrace—"*Ζηρυνθον αντρον τῆς κυνοσφαγου θεας.*" This island was the holy place of the Pelasgic mysteries, and particularly connected with Umbria, by the flight of Dardanus thither from Cortona.

cippis quinque Vestiniorum .... Tit. Babri .... Volsiniorum pro parte Kardin. Terminis quinque Volsiniorum sacrificio statuto." The translation proves how little the language is understood.

The song of the Fratres Arvales, or twelve priests who celebrated the Ambarvalia at Rome, is of higher antiquity than the Eugubian Tables in Latin characters. Their hymn is said to have been sung in honour of Ceres; perhaps she was included among the Semunes or deities of seeds; but the song calls first upon Mars. They sacrificed a sow, a sheep, and a bull, (Suovetaurilia,) principally at Festi, on the limits of ancient Rome. (*Vide* Festi.) Their feasts, called Terminalia, were instituted in the time of Numa; in the time of Tullus Hostilius, a certain Mamurius (*vide* Dionysius) having made the Ancilia for the Salian dances with such art, that the original, which was regarded as a kind of Palladium, could not be distinguished from the rest, received in return for his labour, the privilege that his name (which bore a great resemblance to that of the god Marmar, from which it was probably derived) should be inserted at the close of all the songs of the Ambarvalia.

The name, Salians, says Dionysius, is derived from εξαλλεσθαι, (to dance.) By the Greeks, they were called Curetes; and in the Umbrian Tables, Kureties and Coredier, as has been already observed. It must be remembered that Numa, (in whose palace the first of the shields or ancilia was found placed by no mortal hand,) came from the Sabine Cures; he was consequently of the race of those, who, after taking possession of part of Umbria and of the lands of the Abo-

rigines, had arrived within twenty-five miles of that Rome, which he was afterwards called to govern. He reigned six hundred and seventy-two years before our æra; consequently the song of the Arvales existed about two hundred and fifty years prior to the last of the Eugubian Tables, which is dated CCC of the Fratria or College, or between 300 and 400 U.C. But those of the Tables, which were written in the Umbrian or Pelasgic character, may be referred to a much more ancient date, when the letter O was unknown; and there can be no reason why they should not be supposed the original rituals of the Fratria, compiled at the foundation of the order, and coeval with the Arval hymns. It may be observed that the earlier and later specimens of the language, as exhibited in these monuments, are so similar, that there can be no doubt that the language of Latium was Umbrian, though it seems to have been afterwards changed by Hellenisms and other refinements.

In the Arval hymn, each passage was repeated thrice, and, as Festus says of the Salian dancers, the Presultor advanced, "et amptruabat," then all the rest came "et redamptruabant," or danced and sang as he had done. The song was called "Tripodare Carmen; and the priest, Terkantur or Ter Cantator. The song of the Arvales is given under the article *Festi*.

The Satur of this hymn is found also in the Eugubian Tables;—Lanzi translates it ador, discarding the S. Σατυρια in Greek, means an esculent herb. In the Eugubian Tables Fvfere is also found. Λοιμος or λυμεν αλος is equivalent to pestilitas maris. Berber is said to be a title of

Mars.—Quintilian remarks, " mutari religio vetat et consecratis utendum est;" this is so true, that even as late as the third century of our æra the Arvales still sang this hymn, which, as it was written ten centuries before, they could not have understood. Two quarto volumes, little known in England, containing much interesting matter on the subject of the Arvales, and their Archaic poems, have been published in Italy.

It has been usual to reckon four periods, during each of which the Roman language underwent sensible changes. Bourguet and Maffei reckon back from Cicero to Plautus a hundred and forty years as the first period. The second was from Plautus to the Decemvirs, two hundred and seventy years, and in this the laws of the XII Tables were collected. The third period was from the Decemvirs to the time of Servius Tullius, a hundred and fifteen years, and in this the treaty between Rome and Carthage, mentioned and seen by Polybius, was written. The fourth, or earliest period, was from Servius Tullius to Numa, a hundred and thirty-eight years, and an example is subjoined supposed by some to be of that period. For a full description of this monument, with the bas-reliefs attached to it, bearing the more modern words Apollini and Klatræ, we refer the reader to Lanzi's Saggio di Lingua Etrusca, vol. ii. p. 538.

LERPIRIOR. SANTIRPIOR. DVIR. FOR.
FOVEER. DERTIER. DIERIR. VOTIR.
FARER. VEF. NARATV. VEF. PONI.
SIRTIR.

The metal plate on which this is written is said to have been found in the country of the Falisci, and to have passed through the hands of Ligorio, who is known to have been a falsifier of antiquities. The Apollo and Diana may possibly be his work; but as he cannot be suspected of knowledge sufficient to invent an inscription so like to truth, the latter is probably authentic. As to Falerii, its real situation could not have been known to Ligorio, so it is now useless to inquire whence this monument was brought. Lanzi gives this translation of it:—"Lerpirius. Santirpius. Duoviri. quod. voverunt. iterare. dies. votivos. egerunt. et. nuncupato. (tempore) et. deinceps. iterum." After the word votivos, this translation is evidently incorrect. The inscription is in the language of Ikuvium: Farer has probably reference to Farina; Vef is proved by Passeri to be the original of Oves; and Naratu means the dedication of the two offerings.

Nothing can be found of the Roman tongue of the time of Romulus, which has not been confessedly modernized. Dionysius says positively, (lib. ii.) "that Greek was the language then in use, and that the Roman tongue was altogether a mixture of Greek and Barbarian," ἡ εστιν ἡ πλειων Αιωλις. As it now stands, the sixteenth of the laws of that period, collected by Justus Lipsius, runs thus:—

"Duumviri perduellionem judicent: si a duumviris provocarit, provocatione certato. Si vincent, caput obnubito, arbori infelici suspendito, verberato vel intra pomoerium vel extra pomoerium:" but it is probable that it does not contain

one single word of the law as it originally stood. One of the laws of Romulus, which though evidently modernized, retains more of the original phraseology, is as follows:—

SEI. NVRVS. PLORASIT. SACRA.
DEIVEIS. PARENTOM. ESTOD.

Another is,

QVEI. NOX. FORTOIN. PAXSIT. SEIIM.
ALIQVIPS. OCCISIT. IOVRE. CAISOS. ESTOD.

A proof that these laws have been totally remodelled as to language, is afforded by the fact that a law of Numa Pompilius, preserved by Festus, is full of archaisms, which, in the former examples, are wanting.

SEI. QUOI. HEMONE. LOEBESO. SCIENS.
DOLOD. MALOD. MORTEI. DUEIT.
PASEICID. ESTOD. SEI. IM. IMPRODENS.
SE. DOLOD. MALOD. OCEISI. PRO. KAPITED.
OCEISI. ET. CNATEIS. EIOUS. ENDO.
CONCIONED. ASIETE. SOBEICITOD.

In Festus, the words are divided, which possibly they were not in the original, and doubtless have been somewhat modernized; they are still, however, so different from the Latin of later times, that not more than four of the words could be under-

INSCRIPTIONS illustrative of the article upon the LANGUAGES of ITALY.

Y.K.ЭIIЯƎDIVOƎIRAMOV:DNIRIƎD:OMЯAMƎN:ƎIIAIIƎЯ:ƎЯIIAIIƎ

ƎЯAMAN7ƎDIH : ƎDƎNƎ7ƎV7 VHJ.VIT.IM V7.VIT

:VIHƎIH7YAIJDA: V7Ɜ 8 : ЯV8ƎDIH : IJDVAAD : ƎDNƎ

ƎNVIAVƎ ƎIHVO MVDIƎ

DEVE:IDE<VVNE: STATOM: SEPIS: ATAHVS: PIS:VELESTROM
FAVIA:ESARISTROM: SE: BIM: ASIC:VESCLIS: VINV:ARPATIW
SEPIS: TOTICV: COVEHRIV: SEPV: FEROM:PIHOM: ESTV
EK:SE:<OSVTIES: MA:<A:TAFANIES: MEDIX: SISTIATIENS

MV7 · 7ƎDƎNIƎ

ƎDƎNIƎ

ƎƎDƎNIƎ7HƎ ... IJDA8IHA . MƎЯЯIIVAЯ/ . MƎЯЯIIVAЯ

ƎƎDƎNIƎ7HƎ ... IJDA8IHA . MƎЯЯIIVAЯ/ . MƎЯЯIIVAЯ

stood by an ordinary Latin scholar. It may be thus translated into Latin of a later time. " Si quis, hominem liberum, dolo sciens morti dabit, parricida esto. Si imprudens se dolo malo occidit, pro capite occisi et natus ejus in concione, arietem subjicito."

The word HOMÓNVS occurs in the Eugubian Tables, but there it is said to be a proper name. Quintilian notices the termination of the ancient ablative in D; as in the above specimen, dolod malod for dolo malo.

Another law of Numa is this—" Pelex asam Junonis nei tagito. Sei tagit, Junoni crinebos demeiscis acnom faeminam caedito." Or, " Pellex aram Junonis ne tangito: si tangit, Junoni crinibus demissis agnum fœminam cædito."

One of the laws of Servius Tullius (whose historica name, it may be observed, is probably composed of Servius, Latin, and Δουλιος, Greek) runs thus:—" Sei. puer. parentem. verberit. ast. ole. plorasit. puer. deiveis. parentom. sacer. estod;" or, " Si puer parentem verberet, at ille ploraverit, puer divis parentum sacer esto." The son was to be sacrificed to the paternal gods.—That alterations have been made here is certain, since the letters used in Rome, in the time of Servius Tullius, were Greek; that is, they resembled the characters of the Eugubian Tables; for Polybius says the ancient and modern Latin were so different that the wisest scholars could scarcely understand the former, and adds, that he saw upon a Stele, on the Aventine, an inscription in Greek characters, recording the treaty between Servius Tullius and the confederation of the Latins.

The Lex Tribunicia Prima, which was made previous to

the embassy under the Decemviri to Athens, is, perhaps, but slightly altered:— "Sei. quis. aliuta. faxit. cum. pequnia. familiaq. sacer. estod. sei. quis. im. occisit. paricida. nec. estod.;" *i. e.* "Si quis aliter fecerit, cum pecuniâ familiâque sacer esto. Si quis eum occisit, paricida non esto."

The "aliuta faxit" seems to mean "hath slain another." It was not lawful to kill a person in the predicament called Sacer, though the crime was not considered capital.

Some examples shall now be given of the laws of the XII Tables, collected after the expulsion of the kings, about the year 303 U. C.; though somewhat altered, in accommodation to the subsequent changes in the language of the state, they will serve to convey some idea of the latinity of time.—"Patrei. endo. fidio. vitae. necisque. potestas. estod. terque. im. venom. darier. jous. estod. sei. pater. fidiom. ter. venom. duit. fidios. a. patre. leber. estod." Another begins thus—"Sei. in. jous. vocat. nei. eat. statim. encapito. antestarier." &c. Another of these laws runs thus—"Sei. quis. occentasit. casmenve. conduit. quod. alterom. flacitiom. faxit. kapital. estod." Another—"Si. quis. occentavisset. sive. carmen. condidisset." &c.

That the original phraseology of these Tables has been materially changed seems in the highest degree probable; for Polybius (lib. iii.) says, that "the treaty of peace between Rome and Carthage in the third century U. C., could not be read in his time, except by the learned;" whereas, it would appear, that any Roman, without being a great antiquary, might have made out the sense of these laws of the XII Tables.

The Duilian inscription, which Quintilian believed to be ancient, but which being decayed by age had been recopied about the time of Claudius, was originally written about the year 500 U. C. The naval victory over the Carthaginians, which it records, took place U. C. 494. Some of the restorations are judicious, but the words must have been considerably altered to suit the improved orthography of the time.

C. Bilios. M. F. Cos. advorsom. Cartacinienseis. en. Siceliad. Rem. cerens. Ecest ANOS. cocnatos. popli. Romani. artisumad. Obsedeone. D . . XEMET. LECIONEIS. Cartacinienseis. omneis. MAXIMOSQVE. MACISTRATOS. Lucaes. Bovebos. relicteis. NOVEM. CASTREIS. EXFOCIONT. MACELam. moenitam. urbem. PVCNANDOD. CEPET. ENQVE. EODEM. MACestratod. prospere. REM. NAVEBOS. MARID. CONSOL. PRIMOS. ceset. CLASESQVE. NAVALES. PRIMOS. ORNAVET. PARavetque. diebos. LX. CVMQVE. EIS. NAVEBOS. CLASEIS. POENICAS. OMnis. paratis. SVMAS. COPIAS. CARTACINIENSEIS. PRAESENTed. maxumod. DICTATORED. OLOROM. IN. ALTOD. MARID. PVCnandod. vicet. &c.

The tombs of the Scipios, discovered A. D. 1780, (which are among the most interesting of Roman discoveries, both as sepulchres and on account of their inscriptions,) prove how slowly the language advanced to the perfection it afterwards attained. Indeed, it does not seem to have been a cultivated language till the sixth century U. C. Some other

tongue, perhaps the Etruscan, must have maintained a considerable degree of popularity till even the middle of the seventh century U. C.; for by the Julian law, U. C. 663, public acts were ordered to be in Latin; whence we may infer that till that time, other languages had been employed indifferently with the Latin.

The inscription upon the tomb of Scipio Barbatus, who was Consul U. C. 456, runs thus:—

CORNELIVS. LVCIVS. SCIPIO. BARBATVS. GNAIVOD.
PATRE. PROGNATVS. FORTIS. VIR. SAPIENSQUE.
QUOIUS. FORMA. VIRTUTEI. PARISUMA. FUIT.
CONSOL. CENSOR. AIDILIS. QUEI. FUIT. APUD. VOS.
TAURASIA. CISAUNA. SAMNIO. CEPIT.
SUBICIT. OMNE. LOUCANA. OPSIDESQUE. ABDOUCIT."

In this it is not difficult to perceive that Gnaivod is Cnæo; quoius, cujus; and Loucana, Lucaniam. It may be observed also that the accusative after the verb was not then thought necessary. In the two first lines, P has been retained for P in the original; this character may also be observed in the Tusculan tombs of the Turpilii and Furii. In the latter it even stood for Ph or Φ.

The next inscription seems still more archaic.

HONCOINO. PLOIRVME. COSENTIONT. R.
DVONORO. OPTVMO. FVISE. VIRO.
LVCIOM. SCIPIONE. FILIOS. BARBATI.
CONSOL. CENSOR. AIDILIS. HIC. FUET. A . . .

HEC. CEPIT. CORSICA. ALERIAQUE. URBE.
DEDET. TEMPESTATEBUS. AIDE. MERETO.

Or, " Hunc unum plurimi consentiunt Romani, Bonorum optimum fuisse virum, Lucium Scipionem filium Barbati. Consul, Censor, Ædilis, hic fuit apud vos. Hic cepit Corsicam, Aleriamque urbem, Dedit Tempestatibus ædem meritò."

This inscription, which can belong to no other period than the beginning of the sixth century of Rome, is such, that a Roman of the Augustan age would have found it difficult to translate even the first line.

Another of these inscriptions will serve to show that the language was now beginning to improve:—" L. Cornelius. Gn. F. Gn. N. Scipio. Magna. Sapientia. Multasque. Virtutes. Ætate. Quom. Parva. Possidet. Hoc. Saxsum. Quoiei. Vita. Defecit. Non. Honos." &c. &c. In this the Latin is more intelligible, though even here, we find " magna sapientia" for magnam sapientiam. These inscriptions have the merit of belonging to a period confessedly historic. Though the memorials of so great a family, they are upon the common peperino, or Alban stone, and are proofs how little the Romans had at that time advanced toward splendour or refinement.

We trust, that from the preceding investigations, it will be perceived that the Eugubian Tables, (even the very latest,) having been written before the conquest of Umbria by the Romans, the language of that country could not have been derived from Rome. The inscription beginning AGER.

EMPS. from the same country, shows that it was long before good Latin was known there. It is clear also, from that found near Falerii, that the language of Umbria had then found its way to the Roman Campagna; a circumstance strongly corroborative of the conquests of the Umbrians, as recorded in history. It will be perceived likewise, that the most ancient inscriptions, and the laws of Rome, though subsequently modernized, still retain many of the peculiarities of the Umbrian inscriptions, so as to be unintelligible to a Roman of the Augustan age; and that even so late as the beginning of the sixth century U. C., the words, as well as the style, have still an air of the most venerable antiquity. Livy says that the hymn of Livius Andronicus, though composed in the sixth century U. C. was, even in his time, "abhorrens et inconditum."

It may be urged that this Umbrian language never extended south of Rome; but such an assertion we think sufficiently disproved by an inscription found at Velletri, in the Volscan language, which is evidently nothing more than a modification of the same tongue; (*vide* Plate of Inscriptions, *fig. h*;) and still further to the south, in a fragment found at Herculaneum, there are no less than seventeen of the same words, or but slightly different.

The Oscan, though some of the specimens yet existing in inscriptions are of difficult interpretation, must have borne a strong resemblance to the Latin of the commonalty of Rome; for plays were acted in it before the populace, which of course they understood. The Oscans were Opici, who coming southwards expelled the Siculi; (Thucyd.) and as

their origin, and that of the Sabines, of the Æqui, of the Apuli, and of the Volsci, were the same, there must have been a close affinity between their languages.

A specimen of the Oscan, from Campania, is given in the Plate of Inscriptions, *fig. i.* This is interpreted " L. Slabius. *L.* Anchilius Mediastutici Junonali Præpositi proferunt." The translation seems fanciful, and might perhaps begin better with Junonalis sum. The name is of Lucius Slabius Lucilius, Meddix Tuticus or magistrate, &c.

It will certainly occur to many that a principal element of the Latin language might have been Etruscan; it is certain, however, that the Etruscan was so widely different, that in order to understand it the Romans were obliged to devote as much time to its acquisition as they did to that of Greek. If there were any similarity between the Latin and Etruscan tongues, a knowledge of the one would materially assist us in comprehending the meaning of the other. But so far is this from being the case, that notwithstanding the great number of Etruscan inscriptions which exist, and although many of the religious ceremonies of Rome were derived from Etruria, which must have perpetuated the language, the assertion of Niebuhr, that we are only certain of the translation of two Etruscan words, Ril avil,—annos vixit, or vixit annos,—is not far from the truth; and even with respect to these two words, we cannot tell which is the verb *vixit*, or which the substantive *annos*.

Of the Tuscan language, proper names, and some formulæ, seem to have been the only portions received into the Roman language, and even these were materially changed; thus,

Lekne became Licinius; Titiu, Titius or Titus; Tetile, Titilius; and Tetnie, Titinius.

It is known, that from the year U. C. 509, the intercourse of the Romans with the Greeks began to be frequent; and so persuaded were the Romans of that period of their Greek or Trojan origin, that they requested of king Seleucus, a remission of tribute for the people of Ilium. Niebuhr observes, that the Roman ambassador to the Tarentines spoke bad Greek in the fifth century U. C.; and in the time of Hannibal, about the year U. C. 536, a century later, many Romans spoke Greek. U. C. 549, the Romans were connected still more closely with the Greeks of Asia, and had also made a treaty with the king of Macedon; and U. C. 564, one of the Scipios had crossed the Hellespont, and recognized the Ilienses as relations of the Romans. Livy says, Evander brought letters to Latium. Tacitus says the same. Solinus agrees with Pliny, that the Pelasgi first introduced writing into the country.

From the moment of this connexion with Greece, the language of Rome began to improve; and advanced to perfection as the connexion of the Romans with Greece became more intimate. Indeed, it has been often said that the Latin was only a dialect of the Greek language; and according to Suidas, a grammarian named Tyrannion wrote to prove that such was the fact.—Dionysius says plainly that the ancient Æolic Greek was the primitive Roman tongue; and if so, it is not surprising that the Latin should afterwards have so easily enriched and refined itself from the copious stores of Athenian eloquence. Nothing but an intimate connexion

could have produced the similarity observable in the Greek and Latin languages, in such words as were of the most common use; such as, vicus, οἶκος; aratrum, ἀροτρον; ager, ἀγρος; lac, γαλα, γαλακτος; bos, βοῦς; sus, σῦς; ovis, οϊς; oleum, ελαιον; vinum, οἶνος; malum, μῆλον; equus, ἵππος, with the usual interchangeable *q* and *p*; pater, πατηρ; mater, μητηρ; filius, υἱος. The names also of many of the deities of Rome were introduced from Greece, through the Pelasgo-Sabine colony.

These remarks have perhaps been extended to a greater length than could have been expected in a work of this nature; yet the subject is so intimately connected with the history of the ancient possessors of the countries of Latium and Sabina, that the facts detailed cannot fail to be interesting, and may ultimately, perhaps, lead to further researches, and to more conclusive investigations.

ADDENDA.

ADDENDA.

Addenda to the Article ALBANO (LAKE)—(Vol. i. p. 38.)

THE fragments of Dionysius of Halicarnassus, published in 1816 by Monsignor Mai, at Milan, contain several passages relating to the Alban Lake, which may not be generally known.

"While Veii was besieged by the Romans, about the time of the rising of the Dog Star, (when all lakes and rivers diminish, except the Nile of Egypt,) a certain lake in the Alban mountains, one hundred and twenty stadia distant from Rome, and near the site of the ancient Alba, began suddenly to increase from its own hidden sources, without any assistance from clouds or showers; and tearing a passage through the side of the crater, deluged the plains below in the form of a powerful stream, inundating the surrounding country, and destroying many rural habitations." (*Antiq. Rom.* LXII. frag. xi. U. C. 356.) In fragment xiii., the Etruscan augur informs the Romans, that "Veii would be taken when the natural sources of the Alban Lake being augmented, their waters should nevertheless not reach the

sea." In fragment xvi. the Delphic Oracle announces, that "so long as the sources (αἱ πηγαι) of the Alban Lake were superabundant, and ran into the sea, so long would the gods and tutelary genii of Veii defend that city." . . . . . "But when these waters shall have relinquished their original nature and ancient course, and shall have found another channel, by which nevertheless they shall not reach the sea, then the city of Veii will fall." These passages show that the Alban Lake did actually, at one period, overflow its banks—forming the Rivus Albanus, which issued from the lowest point in the lip of the crater. A passage also of Cicero (de Divinatione, lib. i.) shows that a river once ran from the lake. He mentions that, when the lake had violently overflowed, Veii, according to the prophecies, could not be taken, so long as the water ran into the sea by its own natural channel and descent—"lapsu et cursu suo ad mare profluxisset."

As there were, perhaps, not fewer than fifty air vents communicating with the Emissary of this lake, it will be evident that workmen may have been lowered through each of these orifices, and thus the work may have been completed with ease within the given period.

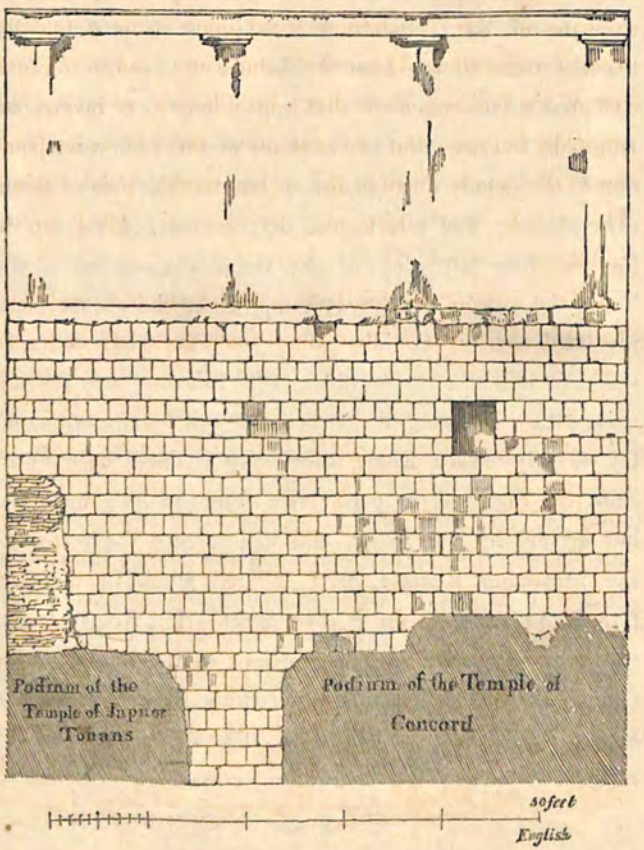
Addenda to the Article ALLIA—(Vol. i. p. 77.)

The Gauls, at the siege of Clusium, do not appear to have had, at the beginning, an army of more than thirty

thousand men; but in their expedition to Rome their forces consisted of at least seventy thousand. The Romans had in the field an army of forty thousand men, though only twelve thousand were absolutely citizens, the remainder consisting of the contingents which the Allies were bound to furnish. This is rendered probable by the researches of the learned Niebuhr, whose disquisitions on subjects unconnected with topography are invaluable. Diodorus is cited by him, to prove that the left wing consisted of twenty-four thousand men. The right wing, says Niebuhr, had two legions of veterans and three civic legions. The left wing of the Romans extended to the Tyber; the right, which was composed of the worst troops, was stationed in the hilly country. The Gauls were in sufficient numbers to outflank the Romans, and having routed the right wing, which fled through the uneven country directly toward Rome, they were enabled, by not pursuing the fugitives, to pour down from the hills upon the low ground by the Tyber, and to intercept the retreat of the remaining Romans, who suffered much in their attempts to cross the river in their flight.—The Roman troops had been assembled at Veii previous to the attack of the Gauls, probably supposing, that coming from Clusium the enemy would have remained on the right bank of the river.

Addenda to the Article ROME—(Vol. ii. p. 200.)

The Roman style of building, when tufo or Alban stone was used, was in the city, as in the colonies, in rectangular

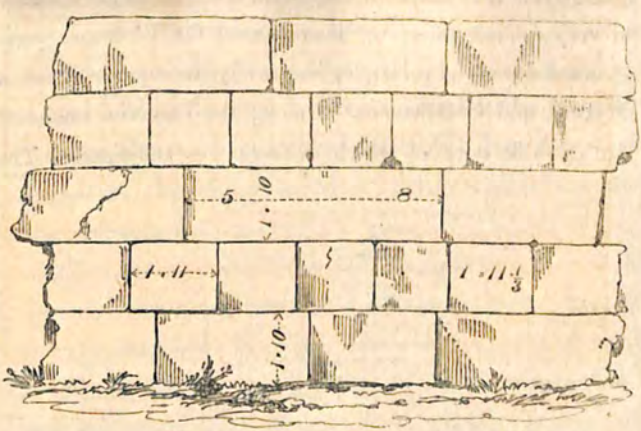


Q. LVTATIVS. Q. F. Q. N. CATVLVS. COS. SVBSTRVCTIONEM.
ET. TABVLARIVM. S. S. FACIENDVM.
COERAVIT.

blocks, and almost uniform, as in Nepe, Falerii, Galeria, Ardea, and many other places.

The wall below the Tabularium, overlooking the ancient Forum of Rome, was built in the year U. C. 674, and is therefore a precious relic. It was perfectly regular, and the columns of the Tabularium stood upon it as a podium. Recent excavations below the Tabularium, and in the interior of the building, show that a little hollow, or ravine, ran originally between the two summits of the hill, corresponding to the details given in the ancient marble plan of Rome. This hollow was afterwards, by degrees, filled up by buildings.

Of the walls of Servius Tullius, one of the best and least doubtful specimens is that (now much decayed) under the



WALL OF SERVIUS TULLIUS, NEAR THE CHURCH OF SANTA BALBINA AND THE PORTA CAPENA.

church of Santa Balbina, on the right hand of the exit at the Porta Capena. This wall is of tufo, and was constructed with alternate layers of square and oblong stones, presenting in one course their sides, and in the next their ends. This was, in fact, the easiest and best method of building with such materials.

We have noticed in the article *Artena Volscorum* a most remarkable resemblance between the portal of Mycenæ and the gate of Arpinum, and have thence inferred the great probability of connexion between Greece and Italy in remote times. There is yet another link which does not seem to have been hitherto observed. The arch has been attributed to the Romans; but domes formed by approaching stones, like the treasuries of Atreus and Minyas, have been held to be distinguishing characteristics of Greek architecture. It is therefore important if it can be shown, that in very ancient times the Roman sand the Etruscans constructed domes, on principles identically the same as those of Mycenæ and Orchomenos. Among the Etruscan tombs at Tarquinii is one, of which a section is subjoined. The

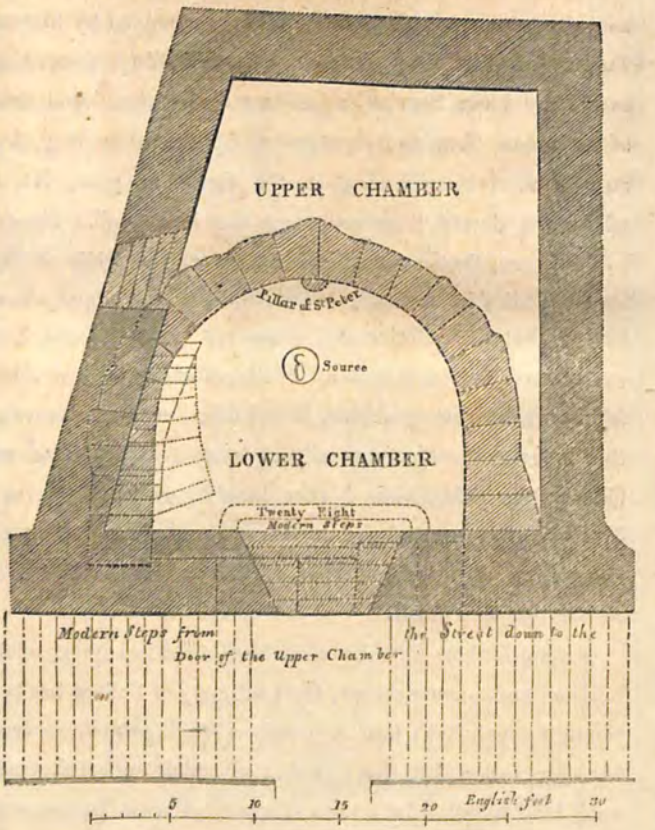
diameter of the dome is about eighteen feet, and its height

nearly the same. It is constructed on the exact model of the treasury of Atreus at Mycenæ.

The prison, near the Roman Forum, called Mamertine, from Ancus Martius, (Mamers,) is considered the most ancient building of the city. Common opinion assigns the upper cell to Ancus Martius, who died B. C. 616; the lower dungeon is supposed to have been added by Servius Tullius, who died B. C. 534; but the absurdity of ascribing to a later king, Servius, a building under the foundations of an upper chamber, constructed by an earlier king, Ancus, is seen by referring to the figure or plan, No. 1, where the dotted lines represent the lower cell. Here it will be seen, that a considerable part of the walls of this lower cell lies immediately below those of the upper chamber, so that the inferior cell could not possibly have been constructed or excavated after the erection of the other. Moreover, it is not probable, had Tullius merely excavated this lower cell, which was only eighteen feet wide, and was hidden from public view by the building ascribed to Ancus Martius, that such a circumstance would have led to the change of the denomination of the whole edifice from Mamertine to Tullian.

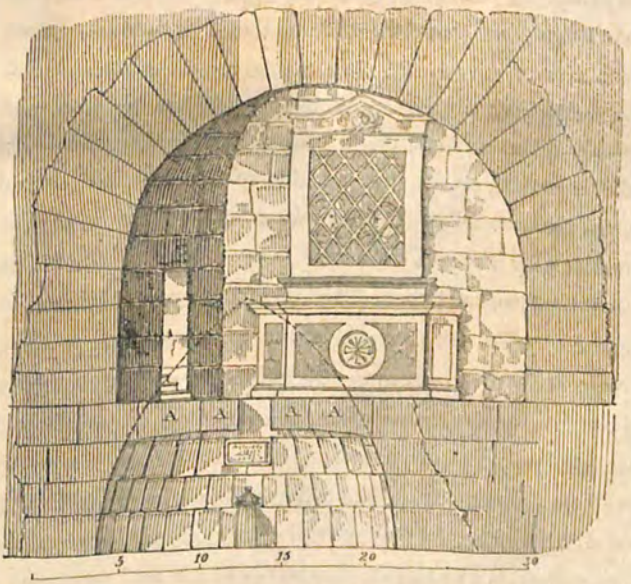
Several authors have however been cited in support of this opinion, and, among others, the testimony of Sallust has been thought conclusive; but some various readings, and, above all, his observation that the chamber of which he speaks had a vault held together by arches of stone, whereas the lower cell is not arched, render the supposition extremely questionable. An assertion of Victor, who attributes the original prison to

Tullus Hostilius, who died in the year 640 B. C. being once admitted, would account for the name Tullianum, and produce an agreement between history and existing remains. Even the upper chamber is now twenty-eight steps below



PLAN OF THE UPPER AND LOWER CHAMBERS OF THE TULLIAN AND MAMERTINE PRISON.

the modern soil. Both the cells have, however, been in some degree altered by the addition of the sacred ornaments of Catholic worship, and a door has been made. The lower cell, evidently the more ancient, for it supports the superstructure, is formed by three courses of approaching stones laid horizontally, (as may be seen in the section,) and not on the principle of an arch. That it was originally roofed by four other courses of blocks, arranged in the same manner, in the form shown by the dotted line, is clear, not only from a comparison with other cells, and par-



SECTION OF THE UPPER AND LOWER CELLS OF THE TULLIAN PRISON.

ticularly with that at Tarquinii, which is of equal dimensions, but from the totally different and posterior application of the stones A A A A, which could not have formed the roof of the lower cell upon any principle of the arch. They are, in fact, strangely united by cramps of iron, so that they are together as one flat stone, lightened by a slight curvature below, and perhaps, in a great measure, depending for support on the weight of the walls of the upper structure. These irons, and the use to which they were applied, were discovered by Ficoroni. It is evident, that when the upper chamber of the cell was constructed, the pointed dome of the original cell was found inconvenient, and was therefore cut off, at scarcely more than seven feet from the floor, while its place was supplied by horizontal stones, firmly bound together by iron, and totally different from the old method of construction. In the interval between the erection of the first and second cells, the arch might have been invented, or possibly brought to Rome by Tarquin. Another thing worthy of remark is, that the Roman prison, like the treasury of Mycenæ, is formed by courses of stone, united as an arch, and pointing horizontally to a common centre. This prison is said to have been in a quarry, as were also the buildings above referred to, at Mycenæ, Orchomenos, and Messene. There is a similar edifice at Suna, one of the ancient cities of the mixed Pelasgi and Aborigines, in the valley of the Æquicoli; but the manner of its construction has not yet been well ascertained. This may possibly serve to prove the existence in Italy of that style of architecture, which has hitherto been thought

peculiar to the Grecian continent, but which the Pelasgi who were architects long prior to the Cyclopes of Prœtus, may have preserved wherever they emigrated. It is to be remarked, that whether the lower cell of the Roman prison was ever terminated or not, the argument is equally good, as the three remaining courses prove a knowledge of the principle contended for.

Excavations are still going on throughout the Roman forum, and on the Clivus between the temples of Jupiter Tonans and Fortune. The latter seems narrow and ill paved. The arch of Constantine is quite clear, and the whole of the great fountain and colosseum are seen standing on their original pavement, or nearly so. The Venus and Rome stood on a large podium, which is now cleared. The workmen are at present cutting, so as to unite the hollow of the column of Phocas (where five other pedestals have been found) with that of the Græcostasis.

The latest accounts of the state of the Campagna of Rome, and of the population of the city, present us with the following data.

Of two hundred and forty-two thousand rubj of arable land in the vicinity of Rome, eighty-two thousand are considered to be in healthy districts. The low and unhealthy parts of the Campagna consist of one hundred and sixty thousand rubj, which are sown with grain once in four or five years. Wheat is supposed to return nine for one in this soil. In the districts of Malaria only fifteen thousand inhabitants are found resi-

dent on one thousand four hundred square miles of land. The sheep are reckoned at seven hundred thousand; the buffaloes at four thousand; and other horned cattle at a hundred thousand. Almost the whole agricultural produce of the country is in the hands of a few great farmers, styled Mercanti di Campagna, who sometimes are able to raise the price of provisions very considerably, by the monopoly enjoyed by them. There are about a hundred and fifty of these Mercanti in the Roman state; but the families Giorgi, Truzzi, Valentini, Cleter, and Vanni, seem the chief. The whole soil, as stated by the Marchese Marini, who was employed by the papal government to assess the land-tax, is thus distributed:—

Arable land . .	242,000 rubj.
Vineyards . .	14,600
Pastures . . .	162,000
Orchards . . .	1,400
Woods and forests .	170,000
	590,000 rubj, or

two million three hundred and sixty thousand English acres.

The population of the city of Rome in the year 1832, was a hundred and fifty-one thousand. The numbers have at times varied considerably.—In the reign of Pope Innocent III. the population was estimated at only thirty-five thousand; during the residence of the popes at Avignon, the number of inhabitants, says the Abbate Cancelliere, was reduced to seventeen thousand; and at that time Tivoli was equal in size to Rome,

and Viterbo was even larger; but when the papal court returned in the year 1378, under Pope Urban VI. the population quickly increased to sixty thousand. After the cruel sack of Rome by the Constable of Bourbon, in 1527, only thirty-three thousand remained. A hundred and fifty years later, the number was quadrupled; and about the year 1700, it amounted to a hundred and forty thousand. In 1730, the inhabitants were a hundred and forty-five thousand; and in the year 1775, as many as a hundred and sixty-five thousand; which number it has not since exceeded. The consequences of the French invasion in 1805, reduced the population to a hundred and thirty-five thousand; and in 1810, the number was only a hundred and twenty-three thousand. On the return of the Pope Pius VII, in 1814, the population increased. In 1820, it was a hundred and thirty-five thousand; and in 1830, a hundred and forty-seven thousand. The population is kept up by the influx of strangers; for the deaths exceed the births in the proportion of five thousand one hundred to four thousand seven hundred and twenty-five per annum. The paupers vary in number from fifteen to thirty thousand.

Addenda to the Article TIBUR—(Vol. ii. p. 267.)

At Tivoli, the government have undertaken, at an enormous expense, to cut two tunnels, in the form of Gothic arches, in the hard limestone rock of Mt. Catillus. They are to begin about one hundred yards above the old fall of

Bernini, and are to conduct the Anio to a spot in the mountain, on the bank opposite to the temple, at about one hundred yards beyond the temple, and nearly on a level with it, whence it will fall in a tremendous flood, into the old bed of the river, so as not in future to risk the undermining of the rock. This, however, may or may not be, for the force will be prodigious. The old fall is to be filled up with rocks and earth; when, however, one of the usual floods takes place, it remains to be seen how far two tunnels, about fifty feet wide, will be sufficient for the passage of the water.

In cutting the tunnel a number of sepulchres have been found, a very considerable quantity of *opus reticulatum* supporting the Via Valeria, and also an ancient bridge, two arches of which remain above Bernini's fall.

The Anio at Tivoli anciently formed a lake, or barathrum, under the temple, when the whole of the Grotta of Neptune must have been under water; but a flood having swept away the dam which held up the pool between the Sibyl and Vopiscus, the fall was divided into two, one above and one below the temple, and the Grotta was left nearly dry.

THE END.

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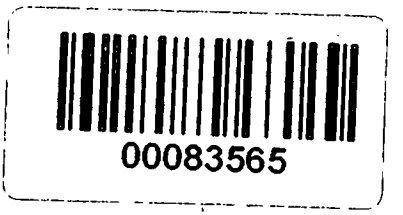
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